

THE  
Grounds and Occasions  
OF THE  
**CONTROVERSY**  
Concerning the  
**Unity of God, &c.**  
THE  
METHODS by which it has been managed,  
AND  
The MEANS to compose it.

---

*By a Divine of the Church of England.*

---

LONDON;  
Printed, and sold by E. Whitchurch near Stationers-Hall.  
MDCXC VIII.

THE  
GENTLE AND OXFORD  
OF THE  
CONTROVERSY

George Washington  
Society of Friends

THE  
CONTROVERSY

AND  
THEIR  
ANSWER

THEIR  
ANSWER

THEIR  
ANSWER

THEIR  
ANSWER

THE  
Grounds and Occasions  
OF THE  
CONTROVERSY  
CONCERNING  
The Unity of God, &c.

THE eminently Learned, Wise, and Good Bishop of Derry and Connor, *Jeremy Taylor*, having affirm'd and prov'd from express, clear, and full Attestations of Scripture, from the Reasonableness of the thing, from the Testimonies of Fathers, and later Schoolmen, that all the Articles of the Christian Faith are plainly set down in Scripture, did not yet scruple to acknowledge, " That there were still in Scripture innumerable Places containing in them great Mysteries; but then those Mysteries, he thought, were so involv'd with Clouds and Darkness, so cover'd with Allegories and Garments of Rhetorick, that God may seem to have left them as Trials of our Industry, as Arguments of our Imperfections, Incentives to our Longings after the clearest Revelations of Eternity, and as Occasions and Opportunities of Mutual Charity and Toleration.

That the Mysterious Passages of Scripture, are Trials ever like to find Work for our Industry, and convincing Arguments of our Imperfections, is evident from the little satisfaction which the many various attempted Interpretations have given; and I question not but this Reflection may incline devoute Minds ardently to long for the brighter Revela-

tions of Eternity: but how few are they who make the obscure Mysteries of Scripture, Occasions and Opportunities of Mutual Charity and Toleration? In truth it is but reasonable to judge that the All-wise God design'd them for this good end; but the general Event which has accidentally follow'd, through the Indisposition of unwise and ill-natur'd Men, is, that they are made Occasions of vexing bitter hatred, and wreaking zealous Malice one upon another.

Could Religious Controversies be manag'd without intemperate Heat, breach of Friendship and good Neighbourhood, the advantages issuing thence might perhaps be more and greater than could be easily esteem'd and numbered; we should certainly gain Fruits worthy our Industry and Study, either by improvements of our Knowledge, or less of our Ignorance; we should happily teach, or at least civilly use one another: but if we are in want of common Prudence, as well as Christian Charity, we shall turn all our Disputes about Religion, and [when we are forbad them] every thing else into the Instruments of barbarous Cruelty, and thereby create a greater mischief to the Body Politick, whereof we are all Members, than a wise Conqueror would compel us to suffer, or a wise Enemy with.

It is out of the Rule of being serviceable, not to demonstrate what is the certain true sense of a Mysterious Article, [I would sooner promise to solve all the puzzling Phenomena in Nature, or fix the time for the Downfall of the Turk, and Conversion of the Jews] but to prevent the mischievous Consequences of various Interpretations, that I am going to consider.

- I. What has rais'd the Disputes at present agitated among us.
- II. What has inflam'd them to that dangerous Excel, which in time is lik'd may distract the publick Quiet.
- III. What's the proper way to remove the Mischief which have happen'd, and to prevent farther.

It is to me evident that the original of our present Disputes can be refer'd in no one Cause; many Persons, Ecclesiastics and others, diversly mov'd, have interest'd in them. There is one sort of Men, who have been sometimes distinguish'd by the Name of *Zirarians*, and by angry Adversaries reproachfully call'd *Socinians*; but [to deal justly on all sides] who ought to be numbered with the Orthodox, becaus they not only embrace the Doctrines of the Church of *England*, but also are contented to use her School-terms, which they once thought, and do still think

( 3 )

now in Anticipated by such Doctors, as Dr. B. W. &c. & others, & most probable, have emerged in our Religious Controversies.

1. Out of an honest farraking things upon earth. This Motive must be allow'd to be reasonable and just, because he that gives up his Faith to human Authority, is beholding to his good Fortune, whenever the Opinions which fall to his lot, have any thing of truth or falsehood in them; and as often as they happen to be ill-grounded and erroneous, he deserves all the evil Consequences which he suffers by them; for if he had made use of his Reason below he gave his Author, there was at least a probability that he might have known better, and guided himself more safely. The *Errors* are Commanded. In Scripture who would not take things upon trust, no not from the Mouth of an Apostle; which is enough to justify, without farther arguing, all them who are concerned in Religious Controversies, now'd thenceforth by an aversion from taking things upon trust. If I were writing to do service to these Orthodox Unitarians, [for that must be granted to brother Chamber, now they have disown'd themselves, and taken off the Testimony which the Church had concern'd of them] If I were writing purely to do them service, I might hem ex-patiate in liberal Practices, as is that noble Disposition of Mind, which intittles nothing upon trust: We are behoven to it for all the great Improvements of Knowledge, which save the Necesities and Comforts of Life, and not only so, but much more we owe to it our very Christian Orthodoxy it self: for an only implicit Believe will never stand with his Supreme, be it Alcons, or what it will, which he is resolv'd to subscribe; but the wary Dissident, who finches the Scripture that he may see whether things are as the Church teaches, no sooner peruses the book of her Articles, but he holds unmoveably fast to them, and unfeignedly venerates his holy Mother. But this is not my busines now: Therefore;

2. Another Motive, which I am perhapp'd induced to these Orthodox Unitarians to enter into Religious Controversy, is an honest desire to be serviceable to the Church, and useful to well-dispos'd like-knowing Christians, by instructing and informing them. Whether these Persons are Ecclesiasticks or Laymen it matters not much; for I suppose it will be granted, that it is lawful for one Man to inform and instruct his Friend, Neighbour, or Countryman, either in private Discourse, or publick Print, tho he be not a Minister of the Gospel, or perhaps not Episcopally ordain'd.

3. I will not say but that these Unitarians may have been thrust upon Controversy by a forward zeal to defend the Mysterious Doctrines of the

Church, against the Maximall Interpretations of some eminent Unitary Trinitarians. Zeal in defence of Doctrines which are certainly true, or as least assyndedly believ'd to be so, and against Errors really pernicious, or generally suspected as such by good Men: if it spend its force only to establish the former, and to refute the latter, abstaining from all illegal, Injurious and Unchristian Treatment of erroneous Persons, may pass for a virtuous and laudable temper of Mind. Men give an assent, an unfeign'd assent to Doctrines, because they believe them to be true, and they endeavour to perswade others of the truth of those Doctrines wherein they are perswaded themselves, because they suppose that the same may be beneficial to others, as well as to themselves: On the contrary, they ferociously dispute against those Doctrines, which they imagine to have an evil influence, prejudicing the nobler Interests of Mankind. To me then it appears, that the arguing and disputing Temper is cherish'd and prompted by good Nature; but if Wisdom does not direct, and Charity accompany it, if it grows wild and impetuous, and uses them ill, whom it cannot convince, it ceaseth to be a laudable virtuous Temper, and becomes quite another thing. Now whether these Unitarians have vindicated the Mysterious Doctrines of the Church of England, by proper cogent Arguments, and in an obliging Christian manner, without illegal injurious treatment of Dissenters; that's a Question which ought not rashly to be determin'd for or against them. That I may more impartially deal in my Confession, I defer the Consideration of it till my method shall lead me to consider also how proper and how cogent have been the Arguments; how winning and civil their manner of handling them, who have made it their busines to oppose these unfortunate, but perhaps not justly suspected Unitarians: for to speak freely, I am afraid that all which either of them can pretend to, is to have committed the several Mistakes, and to have trespass'd least against the righteous equitable Laws of Christ, and the generally accepted Rules of good Manners.

I have now noted all that I can probably imagine to have prompted the *Ornodox* Unitarians to enter into the Religious Controversies which are at present under debate. Methinks it is too hard to judg as some do, that they have been spur'd on by a vain Ostentation of Learning: tho' that which is evident, without a flock not contemptible they could not have done what they have: but to say that their Writers are mercenary, and hir'd to the Work, looks as like an impudent Slander as can be; but to suppose them hir'd, which I don't believe, tho' I can't prove the contrary, I would fain ask, where's the unpardonable crime, to be hir'd to write in defence of this or that Explication which the Church gives

gives of an Article that's obscure, and undivided but in part; if any  
Man will hire me to that Work, which agrees with his own Examples, and  
exceeds not my poor Abilities, I am not alarm'd to declare that I am at  
his Service, ready to be commanded at a reasonable Rate.

There is another Division of Disputants engag'd in Religious Controversy, but which fall into many a Subdivision; all which Subdivisions are in open profision, and most of them in truth and reality of the Church of England, as well as the Unitarian, tho' they are sometime un-  
wifely content to prove their Title to that Honour by so weak an Argument, as their differing from the Unitarian; and when they have done, very few of them differ from the Unitarian, except in terms Scholastick, peculiar Phras, and manner of Expression, which small matter is also now very well accommodated.

This Division of Disputants, with all their Subdivisions, may be compri'd under the general distinction of Nominalists and Realists; the former are of the Church, and know their Gospels &c &c so; the latter are mere Heathens, as far as Polytheism goes, tho' they know it not: we are bound in Charity to believe they know it not, because they profess to be of the Church. Both the Nominalists and Realists engag'd against the suspected Unitarians, mov'd thereto, as may be gather'd from their Writings.

2. By a profound Reverence for Authority. To do this & Give it Justice as well as the former, this Motive is not to be readily condemn'd, nor yet can it be well allow'd, without nearly examining what is here meant by Reverence, and what degrees of Reverence are here spoken of: Shewing by Reverence, a good opinion, and high esteem of the Willions of the Antients, of Fathers and Councils, of modern Convoatives of power and dignified, learned and wealthy Men, methinks it is a justifiable Motive, a Motive also to which we are naturally inclin'd: for we are born only with a nobler Form, and a Dignity above other Creatures; and under the first advances of our Knowledge, it is hardly possible for us to think of ever becoming, like the Royal Psalmist, wiser than our Teachers: When our Reason is grown manly, and can go alone, i. e. of it self compare Ideas, examine their Agreement and Disagreement, then drawing further useful Conclusions, till we are fully inclin'd to have a great Respect for our Teachers, and Men of Fame that went before us; and cannot, may ought not to endure to have their Doctrines condemn'd as erroneous, without fair and full evidence against them. When Experience chances to acquaint us with any notices, about which our Ancestors, or now living Teachers, have been mistaken, there is still a Re-  
spect

nowe distract them, a Reverence that should restrain us from exposing them, a Reverence that should constrain us morally to represent what our own Study and Observation hath discovered; and this but an honest and grateful Reverence to their Wisdom, and vindicate all their Conditions, which our own Reason apprehends to have been fairly drawn from just Premises. Wherefore all those Writers that have engag'd in Religious Controversy, should by such Sentiments as these, their Reverence for Authority, restrain them and justify their Undertaking; but what is beyond this, is both unadvisable, and it were strange if the products of such Modes should be regular and even, reasonable and useful. It is a vicious Practice, and will Banish Religion, to make Gods of Men, and aspeal Human Authority to Divine. The Doctrines of Fathers, the Canons of Councils, the Decrees of Popes, the Constitutions of National Churches, may, (tho' not be reasonably defended by any Man who is honestly perfidious,) at the first be truly stated, righteously ordain'd, strictly defined, and well drawn up: But when any Doctrines or Canons, Decrees or Constitutions, are defended, not for sake of their own Truth and Excellency, but in reverence to the Authority of the Authors, or Doctoress, is good and true what they can defend, though a greater consideration putt in God Almighty. We can but submit our Judgments to the Revelations of God; and it is lawful for us to examine, nay 'tis our coniunction to examine how far those Histories are to be trusted which give of his account of his Providence: having once satisfy'd our selves in this point, [and as to the History of the Old and New Testament, we have this 1st All Authority, that is to say, Opinion; and I am sure the Limitation of our knowledge is to do but to examine [with the best skill we have in Languages, and Customs of the old *Times*, and first *Chaplains*, by regarding the Genius, Style, and Design of Sacred Writers, &c.] what is the true and proper signification of the Words which we read, yea and to make good them. Considerations to natural Reason cannot be shewn faille of their work. Difficulties may, such is the Doctrine of the Reformation; if we submit our Judgments in any case but this, where we are sure of a Divine Revelation; and where we are sure of the sinnes of the said *Premises* wholly, we pay an irreverent Reverence to the Authority of Men; but I believe that those Gentlemen who profess to submit their Judgments to the Church, have not other aim, but to court the Church, for favour, or treat her inspiration with a Complaisance. There's no avoiding such a thought as this, when the solemn and publick Judgement and Declaration of a Vice-chancellor and Heads of one of our Universities, condemning *Mr. D. Saxe* of three infinite *delicti* Minds

*Attitudes and Substances in the Trinity, or False, Ignorant, and Heretical.*  
 contrary to the Doctrine of the Catholic Church, and of the Church of  
 England, is made a Jeal of, and rejected with bold, contemptuous and  
 angry Railery. All that the Church of England requires of us is, I  
 humbly conceive, such Reverence and Esteem as I first describ'd, a will-  
 ing Submission, a Recurrence join'd with Honesty, and a good Understan-  
 ding, a Submission, according as may be gather'd from the Article the  
 39 Articles; because she does not, as she ought not, ordain any thing  
 contrary to God's Word written; because she is a faithful Keeper of Holy  
 Writ, decrees nothing against the same; and besides the same enforces  
 nothing as necessary to Salvation. The Church does not pretend to In-  
 fallibility; the most eminent Sons and Sons of Fathers of the Church,  
 look upon her Articles as Forms in a somewhat free Latitude, drawn up  
 for Peace sake; and very conscious are they that the Church of the last  
 Age was *Calvinistic*, the Church of the present ~~is~~ *is* ~~Calvinistic~~, and all the  
 while it was Church of *Calvin*; but when bold Opinions shall not be  
 content to keep themclvs within the accustomed bounds of prudential  
 Latitude, but start odd Notions, not at all distinguishable from Heathenish  
 Polytheism, then they who dispute against them, enter into Religious Con-  
 troversy, mov'd thereto by a very just Motive. But perhaps it may be  
 urg'd, that the Polytheists did not begin the Quarrel. Well, suppose it;  
 what will they gain by their Plea, if till their Doctrine is abroard than  
 Polytheism? And what if it should appear that the Unitarians gave the  
 first occasion of Dispute; this will create no Prejudice against them, in  
 the Minds of considering Men: for as far as I can perceive, they took  
 Exceptions not against the Articles, but the Scholastical Terms of the  
 Church; and drove at nothing further, than the theodiscal Propositions,  
 which are called *Mysteries*, which he excepts'd as far as the Sub-  
 ject would admit, in words plain and intelligible; and when this could  
 not be, in the very Phrase of Scripture. The Unitarians, if I take them  
 right, cannot yet submit their Judgment, so as not to prefer Scripture  
 Phras'd before Scholastick Terms; tho' they are such Lovers of Peace, that it  
 has been again and again declar'd that when nothing is made by all these  
 Terms of Art which is contrary to Reason, or not consonant to Scrip-  
 ture, they will not contentiously decline the use of them. They have said  
 as much in some of their Points, and I should not do them justice, if I  
 did not take notice of it. They are also ready to pay due revenge to  
 the Church, because of her great Candour and Moderation in not exact-  
 ing from good Christians a submission of Judgment as to the use of Re-  
 ligious

ligious Rites and Ceremonies; something more lucidly once she treated them, but now (God be thanked) she is come to a true Christian Temper; so that I reckon, the Toleration which Parliamentary Authority has indulg'd, is enjoy'd by conscientious Separatists with the consent of the Church; for it were uncharitable to suspect that she is not the same now, as a while ago in the time of her dangers: And therefore I think that those zealous Zealots, who entertain their Audiences with invectives against the Toleration, do not only slight the Authority of King and Parliament, but also bring a Scandal upon the Church. It is but just to believe that the Church is pleas'd with the Toleration for this other reason, because she gets more by that, than ever she did by violence; for it is visible that our Parochial Churches are fuller now than when we compell'd Men to come in. But enough of this, tho' it is not altogether out of the way; for this also tends to declare on what accounts a reverential esteem is due to the Church; and on what respects the vindication of her Honour is a just Motive of entering into Religious Controversy: but a blind submission of Judgment to all that the Church already has decreed, or may decree hereafter, is a senseless foolish Stupor. An implicit Faith in all her Articles, is more than the *dots* require; a taking up always with the first obvious, literal Grammatical Sense, is more than the most, and the most learned Deacons, Priests and Bishops themselves do.

2. The Persons, of whom I have been speaking, were prompted, as may be gather'd from their Prints, to enter into Religious Controversy by an indignation against all Innovations in Religion. It's specious a look at this Motive has, it must be very well circumstanc'd, before it can be allow'd for a just and reasonable one; for it happens many times, that the Innovation is but furnish'd and suspected; and perhaps there would not be half the Differences which there are in the Church, if words which have not all of them determinate and distinct Ideas, if terms of Art and equivocal Phrases were expounded, and fixt by exact and plain Definitions. Foreign *Protestants* are apt to suspect that the Church of *England* favours the Doctrine of Transubstantiation, because she exprefses her self by that ambiguous Phrase, *Real Presence*; they are afraid lest Real Presence should signify Corporeal Presence: But when the Church avows, that she does not use the word *Real* in that sense, but means only a *Spiritual* Presence, apprehended and enjoy'd by Faith, the occasion of dispute is remov'd, and all that can be laid against the Church, is, that her Language is not so proper, as her Faith is pure. Therefore that celebrated Hugonot *Wotton*, was more angry than the *Cause* deserv'd, when he join'd Transubstantiation and Real Presence together, and call'd 'em both Monstrosities;

fers; which hath Confirme cannot be return'd upon his Accomplishment of Prophecies, for that's an ingenuous, learned, pretty thing. the Events of History have an agreeable resemblance to the Apocalyptic Emblems to which he applies them; but for all that, I believe there's not one word of truth in his interpretative Accomplishment. By the Form of Absolution in the Visitation of the Sick, one might be apt to suspect, that it was the Doctrine of our Church, that God has given power to our Priests that now are, to forgive sins; but yet the generality of our Priests abhorring delusive Priest-craft, make no more of it than a mere Declaration, that God forgives the Sinner, supposing he be truly penitent: When they have thus explain'd themselves, no Body can quarrel their Doctrine; and who would fall out with them for an awkward way of expounding it? Ever give me Catholicks, Orthodox Doctrines, the vail'd under obscure and less proper Phrases, rather than gross affected Trinitism, openly avow'd, and in distinct plain words express'd; in words and phrase sufficient and proper, that every understanding Unbias'd Reader may at first sight apprehend it. Now by examining and defining, the occasion of Dispute is remov'd; indeed from Disputants *letra sonum per ignitum*, one obscure ambiguous word, even, phrase, by another more obscure and ambiguous: they mend the matter well; but full, plain and clear Definitions make short work of Controversy: The Disputants quickly see by this means where 'tis they differ, if so be they do differ, for not rarely it happens, they discover that they were of one and the same mind, tho they did not express their thoughts after one and the same manner. I am very much mistaken, or this is the very Case between the suspected Unitarians, and the Nominal Orthodox Trinitarians who suspected them: Indeed as to the Reality, there is a wide difference between them, and both the former: this Trinitarian's Innovation with a Witness, and a just Motivates their Opposites to engage in Religious Controversy. Again it may happen, that the Innovation comes to no more than the reviving a long buried Truth, or the rubbing the rust off from a corrupted Usage: for Truths certain and useful have run like Rivers under ground for several Ages, and then their first appearance afterwards may be call'd Innovation; but that will not justify any Man's contending for his old Errors y no, tho his old Errors have liv'd for several Ages. The eating and drinking the Body and Blood of our Lord Jesus Christ by Faith, r'other Day was a *new* Innovation; yet I do not believe that our Real Trinitarians will say, that the Anthropophagous Romanists, the human Flesh and Blood-eating Papists, had reason with Fire and Sword to oppose it. The cry of Innovation is sometimes made use of, to secure a beloved false Doctrine

from being contradic'd ; a Signification cheating Practice from being undermind'd. Where a private Establishment is without fault, no Innovation can be for ; but a departing from the Language of the Schools, is not the same thing as departing from the Faith. Yet that our Differences may be accommodated in such tolerable manner, let sound Religion, say I, be taught in Latin and Language ; better far, than Tritheists cloath'd with words pure and proper, and wrote elegantly plain ; for that's but like *Martha's* fine Amber-Box, with nothing but a Viper and a dead Fly in it.

g. Both Realists and Nominalists, as themselves profess, and I believe, honestly have entered into Religious Controversy to vindicate the Christian Religion, the main Foundation of which, they once (by mistake) very ill thought that the Unitarians were undermining, and labouring to overthrow. It is good to be jealous for the honour of the Christian Religion ; but nevertheless it is a fault, and a very unchristian one, to charge any Man unjustly : for an unjust Charge of this high nature, sets innocent Persons of the Conform and Admetates, which they might chance to have in the good opinion of others, and not only so, but expels them to the like Error of that Zeal, which it too hot ergo to have energy, and too passionate either to consider matters calmly, delicately, and as they ought to be consider'd. When the Realists and Nominalists first suspected the Limitations of countering such grand and invincible thoughts, as to undermine and subvert the main Foundation of the Christian Religion, it would have extremely become them, to have carefully weigh'd what was the first and certain Truth, which may be reasonably call'd the Foundation of the Christian Religion ; and what too the less certain Doctrines and Speculations, concerning which, Men that had virtuous and Christian lives, are differently professed. But now, in their anger and their heat, they have condemn'd the Unitarians as Heretics, for not giving an exact Confession of some Articles, whose true sense they themselves were not yet found out, or were not agreed upon. One would think that a sufficient Examination of an obscure Article did not tend to the Subversion of the Christian Religion, but they have judg'd it otherwise ; yet to do them right, for famous merciles Judges, they w<sup>t</sup> as much equity as could be with due scrupulosity, on their severer Grounds with a remarkable Impartiality. The Tritheists Trinity (say some of them) is no bad, in which last Confession all did not contradict them in one thing I must remark, viz. That when the Purposes in which Men serve are none of the best, the gaining their Point is but removing an Obstacle which hinders them from vexing one another.

another. There are some great Men, who (as of whom Christians have  
eople, neither I, nor they can tell) would have the Inquisition to be  
tricks by themselves, and by conseq'ence burnt by themselves, without  
the company of any of them who commit the very sin, or a more  
banious fault: For what purpose they inflict the Magistracy, since the  
names of Inquisition, *Omni officia pro rebus*, but without the Miser-  
city of the Inquisition: For their great Men of our call for red in this  
world, which the other mean when they receive Money, and to justify the  
Exemption of whora they please from Money and the State. — To-day  
this Dream was told: — “A Man may be very right in his  
belief of an Article, and yet be taken in his Application  
of it.”

I call this a Dream, according to How much in the World to the Author, for *quoniam hinc duxit illud*, has himself represented the  
very first light an inconsistent Notion: now placing Doctor Men are not  
willing to part with, — therefore a Friend is call'd to give credo to that  
but as ill luck would have it, all which that Friend say, is “That a  
Man may quit his Exposition, without passing with the Article of  
itself. That is, Dr. B. — may quit his Exposition, and so may any  
other Person, without passing with the Article of the Trinity. — The  
yonder favour, he that quits the one Exposition, quits the Article itself;  
or it is impossible to quit it. — To speak seriously, one would wonder how  
it could enter into the thoughts of a wise Man being evasive, to imagine  
that an Article might be rightly believ'd, that was not rightly understand. If it be objected, that I alter the One, and should have worded it —  
that was not rightly explain'd: I reply, The thing at the time; for I  
presume that the Author from whom I beg leave to differ, will ob-  
ligingly grant me, That the Exposition, where he would give from  
Money, understands as he explains: I am sure he's a Knave if he does not;  
and I presume thereby is an innocent thing, in comparison with general  
Knowledge. To declare publicly, that an Article may be rightly believ'd,  
which is not rightly understand'd; or estimation, or any Friend of theirs  
had done it, without question he had been plentifully — *overpaid*.  
Mr. J. E. B. would not have fill'd the occasion, but he consider'd his  
last Rhapsody of nothing, with Evidences for argumentative, as well  
as ill-mean'd. How can an Article rightly believed, the not rightly un-  
derstood! — To see who would write so perverse to Boston like  
as with, receive their Malediction from the imputation of Heresy, and  
themselves from the pen of the State! What idea can there be had of  
so self-contradicting a Proposition? Indeed so such a sharp Reproval as

thin, I don't: for what could have been reply'd by any Unitarian of them all, or by Mr. *Long*, or Mr. *Toland* either [as much Friends as they be (tho' neither side knows it) to the Unitarians,] But then those Gentlemen are not capable of such an elevated Thought; it is not possible for any one to rise so high, but a vast-read, profound Scholar, who does not judge concerning the Truth of a Proposition, by the Agreement or Disagreement of the Ideas contain'd in it, but by a sort of Reason, which what it is, and how it operates, no Conception can be had, nor Account given: But whatever Mr. *S. E.* would have done had this contradictory Notion been started by an Unitarian, I shall deal gently with it, observing only, that, for whose sake soever it was made publick, it will save all that Assent and Consent to an Article, as it lies in the Words of the Church, of what Denomination soever they are, and how plainly contradictory soever their Explanations; it will save all alike, all, or none. But the Unitarians want not this Plea to defend their Cause, for they profess to believe the Article of the Trinity; nay, and what is more, they explain that Article to the very same Sense as do the Nominalists, for Peace sake submitting even to the Scholastick Terms, which they cannot like so well as the very Phrases of Scripture. Now I cannot imagine how these Unitarians, so very orthodox, and so exactly conformable to the Church, can be left alone in the lurch for Heretics, unless it be prov'd, that, as one Man may be right in the Belief of an Article, tho' he be wrong in the Explication; so another may be right in the Explication of an Article, tho' he be mistaken in the Belief of it. But after all these things which may be righteously pleaded in behalf of the Unitarians, it must not be denied but that their Adversaries had a just Motive to enter into religious Controversy, while they suspected them of labouring to undermine the Christian Religion; only their Adversaries were to blame, that they did not more calmly and leisurely examine the Meaning of those Passages, whatsoever they were, at which they took Offence. I purpose to offer something now, to clear all Suspicions that the Nominalists may chance to entertain of the Unitarians: as for the Realists, no Accommodation can ever be between them and true Christians; great Men, out of the abundance of their Charity, may forgive the Tritheism of those Heathenish Writers, but by all their Wit and Learning they can never make Three infinite Minds to be but One God: nevertheless, I am content that they be forgiven, only I would not have so much Charity wasted to forgive them, that there be no Equity left for sincere Christians. In order to clear the Suspicions which the Nominalists may chance to entertain of the Unitarians, that so there may be

no Similitude between them, no evil Grudgings, no base Language, no unchristian Reviling, I shall consider, 1. What manner of Persons those are, who of late have been distinguish'd by the Name of Unitarians. 2. What is the Tendency of their Doctrines. And this I propound to do, not by way of Answer to all the false and foul Imputations which are vomited up by Mr. *Burges*, Mr. *Edwards*, or that over-bold Postscript who makes so bold with the Almighty, as to subscribe himself God's most humble, most faithful, and devoted Servant, (but I suppose that that Candeman will excuse himself, and say, all the World may know he did but complement) but in hopes to satisfy those fairer Disputants, such as Dr. *Pain* and Mr. *Norris*, whom, by their Christian Candor and Equity, one may with more Reason conclude heartily to believe the holy Religion which they profess. Yet it will not be proper to speak to the first Head, until I have premis'd a word to inform the Reader of what standing these Unitarians are. When the Papists ask the Protestants, Where was your Church before *Luther*? the Protestants, by way of Reply, pretend to find Christians through all Ages, tho' of divers Denominations, who are regard'd to have held the same Opinions with them: in like manner, the Opinions which are at this day charg'd upon the Unitarians, may be trac'd up from Age to Age, to the very next times to the Apostles, and by their early Asserters were vouch'd as truly Christian and Apostolical; and in several Ages a great majority of Christian Professors holding the same, they then went for Orthodox. But our Church of *England*, bearing a great Reverence for Antiquity, is very zealous for the Retention of some old Philosophical Terms, yet as nice and careful in explaining the same according to Scripture and Reason; tho' at the same time, she, in the Persons of her most Orthodox Sons, is reproach'd by a few backsliding Tritheistick Realists, as if she agreed with those antient Heretics said to be the Founders and Predecessors of the Unitarians. The Unitarians themselves, I mean the English of late so call'd, think it an Injury to be term'd *Arianists*, *Arians*, *Photinians*, &c. or indeed any thing but *Christians*; but when they are reproach'd by those Names of distinction, they cannot forbear noting that the very Apostles Creed has lain under the Suspicion of *Arianism*, *Photinianism*, &c. God knows how justly: for we have some Orthodox Doctrines, which if they are contained in that Creed, are yet so covertly contain'd there, that it is not every ordinary Reader, that can spy them, and by a long Train of just Consequences deduce them, and bring them into light. By the Apostles Creed however, and by the Holy Scriptures, the Unitarians are always willing to be

( 34 )

be tried, and mean not to make a Peace-disrupting Schism from the Church of England, at least not as long as the chief Doctors of the Church protest. That by none of her Hottiliies, Creeds, or Canons, they allow any such thing as a Triuheitick Trinity, a Trinity with three distinct infinite Minds. The present Term of Reproach ( with which some Men, for want of better Argument, hope to confound the Unitarians ) is *Socinus*. Now it must be confess'd, That the Unitarians think honourably of *Socinus*; but yet they do not espouse his whole Scheme, nor any thing of his Scheme, because it is his; nor any thing more of his Scheme than is espous'd by their *Arminian Nominalist* Brethren, who are a great majority of the Church, tho' the Animadverter may not have so hear of it. *Socinus's* Life is print among us, both Latin and English: the Memory of the Man is frequently reviv'd; but I do not know that his Admiraries undertake to refute the historical Account which the Polonian Knight has given of him. Mr. *Biddle*, in his Preface, has these Words of *Socinus*, " He took the same course to propagate the Chiper, that Christ and the Apostles had done before him; forsaking his Estate, and his nearest Relations, and undergoing all manner of Labours and Hazards to draw Men to the Knowledge of the Truth; He had no other End of all his Undertakings, than the Glory of God and Christ, it being impossible for Calumny to sell so asperne him with the least Suspicion of worldly Interest. He, of all Interpreters, explaineth the Precepts of Christ in the strictest manner, and windeth up the Lives of Men to the highest Strain of Holiness.

The Author of the *Growth of Error* makes it an Article against *Socinus*, that he accus'd the Reformed of immoral Practices, and boasted of the Holiness of his own Followers. But what says that Author? Was *Socinus's* Accusation unjust, or his Boasting rash and ill grounded? When he says, *Meisner* answer'd *Socinus*; but it seems he confesses too, that *Socinus* defend'd him. Upon the whole matter to speak impartially, suspecting that the foreign Unitarians are recorded to have sometimes dealt hardly with one another upon account of their diverse Convictions concerning worshipping Jesus Christ, it does not appear that their Lives were wicked and unchristian. Here in England, Men that know little of them, or have Ende to traducing them, load them with heavy imputations; but impartial Men abroad, who have known and observed them, notwithstanding very differ from them, as yet unanswerable Testimony to their Piety and virtue. *Montague* being a Protestant Officer in the French Army, in his *Religion of the Dutch*, anno 1673, gives this Account of the *Socinians* in Holland: " They have

have their secret Assemblies, in which they are very fervent in Prayer to God, with groaning and weeping. — They affirm that they have no Interest in the maintaining their Doctrine, save only the Persuasion they have of its Truth, and the Zeal of appropriating to the only individual and sovereign God, the Father of our Lord Jesus Christ, the Glory of his Divinity. — They are confirm'd in their Faith by reading the Word of God, and by the Books which have been written against them. — Their Conversation is holy and without Reproach, as far as Men can judg by what they see. Much more this impartial Gentleman, none of their Party, says to their Praise. Even of the English Unitarians, one of our Reverend Bishops differing against them, when he look'd upon them as altogether Socinianis'd, fully professed, that he judges they would not think so meanly of our Lord Christ, but for fear of taking away from the Honour of God Almighty. But I have a Word or two to offer to the Reverend Bishop of Exeter, before I speak of the English Unitarians of this last Age. As ill as he thinks now of their Unitarianism, I hope he will not retract the noble Character which he once gave of one *George Van Par*, a Dutch-man, burnt in England 1549 for Unitarianism, which he could not in Conscience abjure. He led a very exemplary Life for Fasting, Devotion, and a good Conversation, and suffer'd with extraordinary Composure of Mind. It is out of the way to speak of *Barth. Lager*, [a Man of whose virtuous Behaviour the Booksellers of Pauls, among whom he convers'd for 7 Years before his Execution, give a good account] for he was an *Anab.* burnt A.D. 1611, & burnt this last Year by Mr. *Gaillard*: but it is a better Argument for that poor Man's Scrivinies in his Religious Persuasion, that he could endure to be burnt for it, than it is for the Sincerity of Mr. *Gaillard*, and the Honour of Calvinism, that he thirsts after the Blood of thousands, and dashes all Orders and Degrees of Men that do not forward his Executions. But that no ill-minded Person may before take occasion to say, that I insinuate that the Unitarians are a numerous Body: I openly declare, that whether they are many or few, is more than I know. or care, who am an impartial, tho' not always melancholy By-stander: But that they are better Men, more Christians, and more faithful Subjects, than the revengeful Calvinists, will appear to any Man that examines the Witness of both sides. I now come to speak of those Persons of this last Age who have been distinguish'd by the Name of Unitarian.

*Anthony Wood*, in his *Antiquities Oxonienses*, 2d Vol. p. 197—199. gives a large Account of *John Biddle*, and says among other very commendable

ble things, that being Minister of *Orford School in Gloucester*, "He was  
"much esteem'd for Diligence in his Professions, Severity of Manners,  
"and Sanctity of Life. And when he came to converte in *London*, after  
many Years Imprisonment, "He was very taking for an Ecclesiastic  
"Discouer'd and Saint-like Conversion. Now Mr. *Ward*, I presume,  
cannot be suspect'd of Partiality in favour of an Unitarian. Yet still  
feal'd the Sincerity of his religious Perseveration, by his Death: for he took  
that Sickness in *New-y<sup>r</sup>e*, wherof he died 2 days after Removal.

Mr. *Casper* succeeded Mr. *Bidie* Minister of *Orford School in Gloucester*, af-  
terward Minister of *Cheltenham in Gloucestershire*, and after the Act of  
Uniformity, Minister of an Unitarian Congregation in *the same Place*. He ap-  
peal'd to all that knew him, whether he was not a Mensivarian, who pos'd  
and grave, but of a most sweet and obliging Temper, and Conversation.  
He suffer'd those Abuses from intemperate and riotous Men, when the  
Nation was running mad they knew not for what, that it broke his  
Health, and hau'ed his End. His Daughter *Mary* died about a Year and  
a half since, a known Unitarian; so that the Minister who preach'd her  
Funeral Sermon commanded her to his Auditort for a Pattern of Chris-  
tian Vertues, however erroneous in her Judgment. Mr. *Casper* was  
succeeded in the Guidance of an Unitarian Congregation by *Keph Tyl-  
ler*, *Henry Sturmy*, *Thomas Mack*, and *Alles Kier*, all of them ver-  
ry serious and diligent in their way, devout and pious, strictly honest,  
and charitable to their power; however not so accomplished in Human  
Learning.

*John Kneller* of *Gloucester*, by long and diligent Study, became very  
knowing in the Critical Learning of the Persons, he much Read-  
ing, and Thoughtfulness, won him to Unitarianism, having in his  
younger Years been an independent. His English Part and Virtues  
were exemplarily conspicuous in divers Studies and Services of Mankind.  
His Labours were directed to the Benefit of others; the greatest Part of  
them to himself, was Dangers and hard Illages. His Practice was tr-  
ed by undeserv'd Injuries, and Imprisement even in the time of the  
raving Plague. Dying, he bequeath'd some Books of value to the  
Library at *Gloucester*; and a Third of all he had, for the Relief of Men  
persecuted for Religion, and other Charities. He also was an Unitarian  
Teacher while he liv'd in *London*. After the Year of the Plague, he  
convers'd frequently among the Clergy; his Learning, and Scrupulosity  
in Religion, was well known among them, of whom several are now  
living.

Mr. Gilbert Clark was Fellow of Sidney College in Cambridge, which Place he was oblig'd to leave for Conscience sake: after that, he liv'd long at Granford, well known and esteemed by Dr. Cawdron and the Reverend Bishop of Peterborough, who us'd to speak of him by the Name of *Friend Gilpin*. He was Author of two of those Tracts call'd *Tracts on Mrs. etc.*

Mr. Neale, late Rector of Tyldes St. Giles near Whitchurch in the County of *Eb*, was a Man of singular Piety, and winning Conversation. His Writings testify his excellent Learning. He was complain'd of to his Reverend Diocesan, for omitting those parts of the Liturgy, which after some Years of Study and Consideration he came to be pernicious against. We appeal to the Reverend Bishop, and even to all the Clergy of the County, especially to him that preached his Funeral Sermon last Trinity Sunday, whether he deserv'd not the Character given him.

I ought not to conclude the Account which I give concerning the Persons of the Unitarians, without taking notice of Mr. Thomas French: I have known him intimately these 6 or 7 Years, and do now consider the Loss of the best Man I ever knew: but upon the strength of so short an Acquaintance, had I never so great Abilities, I ought not to presume to draw his just and full Character: let the Reader except that, as it comes from one of his dearest dear Friends. Yet something I am bounden to offer, not only by my Gratitude to his Memory, but in proper Justice to the Argument he has

Mr. Thomas French is now gone to his Rest, but has left behind him a good Name, a Name esteem'd with the highest Esteem among the greatest and best Men, not of our Nation only, but of the different Countries; for it please'd God to make him with a wonderful measure of the Christian Charity, so that in look'd upon himself as only fit to have dry and labour no man's Work, then the Good of Mankind his business. One while he was busy in providing for the Poor, both we have-sets abroad, as far as his wide and honourable Friendships, his own means, Acquisitions, his aperientive Understanding, constant Industry and Application could carry him: in providing for the Poor, Mr. French was regular and prudent: he consider'd what was fitting to be done to the Unhappy, resolv'd by some common Council of Poor Persons and what was necessary for the Support of the Sick and the Aged, and Persons, and Children. As for poor People, able to work, he always judg'd, the best Charity was to find them Work; he did it in his own lands: And till the Great Council of the Nation shall make sufficient Provisions in this weighty matter, thousands will be fadly sensible of the

Life of Mr. Thomas Paine. At another time he join'd his Councils and counsels to support the Trade of England (and to whatever good Works he did in his time, which he did to many,) the same promoted much more successfully through his beauty and active Concurrence. On all Occasions he was ready, and zealous in disowning Deism: for tho' he was perswaded there might be Deists, that were very wise and good Men, upon the sole Rule of the Existence of God, and the Expediency of these Recompences; yet he thought Deism nothing so farre Foundations of true Virtue and Goodness, as the God of Revolution. He made himselfe one in the Society for Reformation of Mankind, and no good Man of that number was more zealously exerted, by his pen and legal Methods, to support Parliament and their Friends, which, he well knew, left off the Bonds of all Society, and made Man to Man a more dangerous Enemy than living Serpents, or devoured Unites. In short, as to matters Civil, his chief Aim was, the Protection of Old England. With respect to Religion, his ardent Desire was, full to convey the World that Ancient and Revealed Religion both call'd them to be morally honest; and then to promote mutual Love and Goodwill among Men, morally honest, however their opinions. Deism differently persuad'd. But God never injur'd any but the kindly & beloved Sons, to no evill doing, Good and honest Envy; to live contentiously in his Generation with the Splendour of good Works, and meet no Harm by Occasion. That which Mr. Paine most wished proceeded sometimes from the Jealousies and Fears of Ecclesiasticks, envious for their Honour, Learning, and Piety; but Events is to the World to judge, whether their Jealousies and Frowns & their Doubts were most to blame. That point was Jealousy and Fear only in the Minds of such evill Men. Ecclesiasticks was full of Jealousy, and the over-rolling of an evill spirit, both in other Men, & from me, which I will not say but their wicked judgments & the look upon their selves, and Services to God, are it is not evident to them to have given to be the easiest way to serve them? But lastly Men have the Heretic which they apprehended might entice them, and cause them to have left him. I am sorry for the sake of his truly Christian Conversation. For wise Men set always a greater Value upon a good Life than a clear-lighted Understanding, and never confute a suppos'd Heretic (which does not congrate Evidence in immoral Persons;) with penal Indictments instead of convincing Reasons, and to have O rest O rest we are to be rid of this world with all our afflictions, & soon withdraw us from an evill world.

I will not here diffumble what I have once heard from Mr. Finsie's own Mouth, *viz.* That a venerable Prelate, or two, had lately charg'd him as a Promoter of Deism, which, they said, was the Road to Atheism. At this Charge the good Man was extremely concerned; not that he admitt'd the Charge, or the Aggravation of it, to be true, (for he was throughly satisfied at whole dores that Guilt lay,) but concern'd he was, what on should be to unhappy, as to be in such manner mis-judged by Persons of such Worth and Character; whereupon he was more frequent in his Advices to his Friends, that they would be diligent-ly careful of their Conversation, that they would inform the Company [as much as their lawful worldly Balance permitted] of immoral Men, but especially of those who question'd the Truth of the Christian Revelation. & He thought indeed better of a moral Deist than of a wicked Man, profaning Christianity; yet no person talk'd soounely of the Christian Revelation in the Company, but was free of a sufficient publick Reproof. I could add more to his Praise on this. I wish butch hee spoke it now by one man, longer and better acquainted with his own psyc'h and stout Mr. Finsie ought not to have been look'd upon with an evil eye by any of the Church of England; I am sure the several Discourses of the most learned and pious of the Clergy in his time, differ not at all from his Sentiments, but rest on the fadie Foundations which he built upon; viz. the Foundations of natural Reason, and consonant Christian Revelation. 'Tis true, he did differ from them ~~in~~ in their ~~in~~ <sup>more</sup> speculative Opinions; and I will say that for both their humours wherein the Clergy differ'd among themselves, and thereby thought Mr. Finsie in the more reasonable Error; No that at Harty, had been doom'd to the fire, the Church would have been almost half-destroy'd before it had come to his turn, until he had done his duty to name either those that err'd, or whose opinions he durst; but might I have the liberty which some Philosophical Fathers, after their Conversion from Paganism, made bold with, to wold determine at a Pythian Arangement, and by a process of Questions and Answers Mr. Finsie, Dr. Walker, or Archdeacon Collyer, vindicating the Honour of their dear Friend. Had they been now living, they would have done it effectually. I am conscious I cannot put into rechein of the Words whereby them or him a. but the last they would have said must have import'd thus much — He expones his own Judgment, who accoues Mr. Finsie of Heresy, & proclaims himself an ill Man, who reprobates his Master.

Against his worst Enemies, those that could take Offence at nothing but the Virtue and Reputation of the Man, I shall not inveigh severally. It is enough to say, the *Coffers* can have no Comfort in his Scandal, which no body will credit: and as for Mr. *Bargy's*, he took it up, not from any manner of Probability, [even his own Printer, and several others, told him it was a horrid Calumny] but out of pure Zeal against what he calls *Sentimental*, because he knows no better. It was this which made him ill, in his foolish way, about *Wool*, and *Wood*-scanted *Pantlers*, *poisoned Snakes*, and *imoral* *Potion*. But, whether it pleases him or not, the injur'd Man's fair Fame has taken Wing, and is now to be bounded within our narrow Seas, or blotted by his vicious Metaphors. The Masters of Oratory say, those Metaphors ought to be blotted which we borrow'd at *verses*, and *poems*; and those which are too far fetch'd had better have been left alone: but if a Man is above these Rules, then with his *Goats*, *Snakes*, and *Pantlers*, he may make what work he pleases; and if he be minded to it one bold Stroke to defy all Rules, and ridicule his own Discourse, let him represent the serious Business of reproving *Sin*, by finding a *Canal*.

By accident, our Enemies often happen to do us greater Kindness than our Friends. So happen'd it to Mr. *Farmes*; All that convers'd with him were extremely taken with the soft, agreeable, and endearing Conversation of the Man; but what a Friend says in such a case, is often suffered to have more of Affection than Truth in it: but Providence, to secure the Fame of Mr. *Farmes*, moved an Enemy to bear Testimony to his *Heresy*; for one that with a malevolent eye observ'd him, represent him as a Man of *Serious*'s Make, complaisant and sweet even to such as oppose and detest his Heresy. Now I know of no Heresy which he had; I am sure he did not take the *Opinions* of *Serious* upon *trust*; but agreed with, or differ'd from, that Writer, as he saw cause: if he had any thing in his breeding upon Heresy, it was the *Opinions* of *himself* in believing with his own understanding those things only which appear'd to him credible, agreeable to *Holy Scripture*, and only consonant to *Natural Reason*: but his Conversation indeed, that (as his Enemy says) was always complaisant and sweet; Sir, and I he was bred a *Christian*, and never us'd to scruple railing for railing. But by the way, if a *very* good *Nature* be an *heretical Temper*, then a *furious ill Nature* must be an *orthodox Temper*, and then this Term of Art, *Orthodox*; will at last become but another Word for *Unchristian*.

Who would have imagin'd that the Wit of an Enemy should have al-  
lanc'd against Mr. *Firmin* such an Objection, as that *He never gave any thing to the Poor with his own or other Folks Money*? Both parts of the Dis-  
junction are true; but to suppose only the latter so, then proves that  
Mr. *Firmin* was well known for a faithful and prudent Dispenser of Char-  
ity: and to suppose he had nothing of his own to give, which is spirituall  
infinituated; yet even this redounds to his Honour for is it not a very com-  
mendable thing, if there were no more in't, for a Man to spend so much  
of his time upon the Poor? I am apt to think it was offence taken at the  
ill Lives of the Christians, rather than the Doctrine of Charrity,  
which made the renown'd *Anneau* witt, that his Soul might rest with  
the Philosophers: now have I that awfull regard for the Virtue and Piety  
of Mr. *Firmin*, that let his Adversaries revile him, and call him Heretic  
as long as they please; I cannot forbear praying, may my Soul rest with  
this thrice excellent and truly Christian Unitarian.

It is to spare the Reader's further trouble, that I deduce no longer a  
Catalogue of English Unitarians, not long since deceas'd, who were  
neither Atheists, nor Deists, nor Profane, nor immoral Persons, (as is  
the Cry of some now when they have spent all their fair Arguments,  
and dismisse their Efficacy) but seriously religious, fully satisfied of the  
truth of the Christian Revelation, devout, honest, and charitable.

If it objected that the Unitarians lately deceas'd, whom I have now  
character'd, separated themselves from the Church of *England*, and  
form'd religious Assemblies to themselves apart; and therefore the Unitarians now living cannot pretend to the Title of Orthodox Churchmen.  
I reply, 1. That as for the Unitarian deceas'd, it is probable to me,  
that they separated [after such manner as they did separate, which how  
far it was, I have not been made acquainted]; that they might not seem  
to profess a Trinitiestick Trinity, compos'd of three distinct infinite Minds  
and Substances; for in their time our eminent *Archiepiscopall* had not  
so particularly explain'd themselves against that heathenish Notion.  
2. There may be a conscientious Separation from the Church, by Men that  
agree with her in Doctrinals: such I take the Separation of the Presby-  
terians, Independents, and Anabaptists to be. 3. The Unitarians now  
living, being lately satisfied that the Majority of the Doctors of the  
Church, do not mean by their scolastick Terms still retain'd, any such Tri-  
nity as is plain Trinitism, but such a Nominal Trinity as the Bishop of *Swaves* and Dr. *S---s* have explain'd, and as the Learned Bishop of *Worcester* has spoke of, tho' a little obscurely, which learned Men cannot  
help; and having therefore publickly profest'd their Agreement with the  
Church.

Churc<sup>h</sup> of England on this and other disputed Articles, I taught not in reason but to look upon them as sound and orthodox Members of the Church of England as to their Faith. — — — — — If it be said objected, That there is in some of the first Prints of these Unitarians something very like a formal Opposition of the Articles of the Church; let it be consider'd they have of late answer'd for themselves, confessing that such or less accurate Expositions may have been us'd by both Parties, of which neither ought to be advantagious, because (which is singularly a Truthfull Argument, but the Nominalists acquiesce in it) there can be no Retraction Intention on either side: Nay, the Unitarians have avow'd, that those Passages in their Writings, (which might be wrested by an illiterate Adversary to their Disadvantage) be interpreted according to their late more accurate and exact explanation of their Minds.

If it be further say'd (by those that love no Satisfaction but the Ruin of poor Men who have done the Misfortune to displease them) that it is an intolerable Shame for the Unitarians to think about these, after they have made a hurly-burly in the Church; they may perhaps desire to know whether they are more to Blame than the Rest, and whether they may not have as free leave to explain their first Writings, as the Rests to explain their own? For Dr. S——— was not angry at the Dean for explaining his obnoxious Tritheistic Phrases, but because his Explanation was as untrue Trinitism, as his first obnoxious Tritheistic Phrases: which cannot be said of the Unitarians in that Book where they have declar'd their Agreement with the Catholick Church. Whereupon even Mr. Baskerville say'd, "Why should I contend with these Catholicks and Orthodoxs? Who will fall out with those that profess Agreement with the Catholick Church?" And did he does not use their friendly Words, till the very latter end of the very worst Book he ever wrote. However, he acknowledg'd himself in debt to the Civility of the honest Socinian, [who] he calls him, for he calls no Man he dislikes by a right Name; and promised a return of Civility about six Lines before, "But" he reckons he had not quite discharge his Stomach of the foul Matter which lay upon it, till he could not speak him fair, till he had call'd him all the names he could think on: just his way of dealing with Mr. Baskerville, for even by eight Leaves together he reprobates him as a Subverter of the Foundations of Christianity, a Worshipp'r of the Idol that Mr. Baskerville made. Let's have set up a dull, pilgrimage, horrid living Fellow, &c. and in the end he w<sup>th</sup>end, [if what he says be true] to express the difference which he ows to Mr. Baskerville's Person and Office. From whence, tho' it does not follow that Mr. Baskerville may be a leavened

ed and Honest Man, (for all that Mr. Edwards says is not Gospel) yet it does plainly follow, that Mr. Edwards thinks he owes a deference to an Antichristian, idolatrous, dull, horrid lying Fellow, and that he is ready to express the same; and by joining Mr. Batty Person, [whom he represents as an Antichristian, &c.] he fully implies that it is his Perswasion, that the Office sanctifies the Person, tho' the Person be an Antichristian, idolatrous, dull, horrid lying Fellow. I hope without offence to any sober Man, it may be set down as an Innuſe of Printed, this subtle Contrivance, That the holy Office of the spiritual Man should ex-piate whatever is done amiss by the Sinner: I word it gently, and don't pursue it so far as the matter leads. & I have laid what that to day con-cerning the Persons of the late Deacons'd, and now living Unionists, and as far as I perceive, the Men are honest, their Convocation blam'd in, the Holy Scripture is their Rule, and they interpret it according to the best of their understanding: now, as good luck will have it, they interpret it just as the former and major part of the Church does, and have alwaſt so interpreted it, that they did never alwaſt perceive the Agreement between the Church and themselves: they are not as they have been obſcuely re-ſil'd, Men of no ſeriousness in Religion, mere Drifts, much leſs Atheiſts, or (as a Reverend Father out of the abundance of his Chariety complimented them) unreligious prodigal Villains: but if it can be help'd that is will reaſt theſe bitter words, at least in their own Eyes, for I am ſure they are reſolv'd to make it plainly appear to the World, that the late Drift's Doctrine is ſome of the Blackest, and in ſome perhaſ as I ſay, as much with the Romane Grafting, as them: So that if there be not two Rules to judg of Men, one Fire will ſcave them and his Lordship both.

I come now to conſider what is the Tendency of the Unitarian Doctrines: only one Quidion I have yet proprieſt: Supposing that the Convocation of the late Men, which is not called the Gospel Church, But my Soul I believe, but that Doctrines are, and of mifchievous Tendency: would it not have become their zealous Adverſaries [who by the Rules of the Gospel are oblig'd to believe the best which a Church will bear], to have look'd upon them as Men erring through ignorance, and not perceiving the mifchievous Tendency of their Doctrines? A good Man cannot promote a Doctrine which he knows to be false, or of mifchievous Conſequence: but a zealous or a prolabiſh is capable of perpeſting a Doctrine to be false, and of mifchievous Conſequence, which is nothing for a good man to do, and of our Unitarians, and alwaſt ob-

tainly, the Unitarians defend their Doctrines under the Inſtruſion of mifchievous Colleagues or Societys, as By ingenuall, capi-

fully, and largely explaining their Minds on those Articles which they were charg'd to deny, or expound amiss. 2. By making it appear, that they have no particular private Opinions about Matters commonly held necessary to Salvation, different from the Church of *England*; i. e. if the Bishops and chief Doctors of the Church know what the Church means.

1. By ingenuously, &c. The Writer who drew up the Trinitarian Scheme, quotes not the Authors whence he drew it, I suppose, because his Design was to reprove the Errors of Men, and spare their Persons. Mr. *Edwards*, who knows not when his Friends are well us'd, tells his, he had *sovereign* Authors to vouch that Scheme: Sure he means *credible*. But 'tis no new thing for Men of bustling Learning to forget their Mother-tongue. The Unitarian will not pretend to find credible Authors, i. e. Authors fit to be trusted, for the Scheme which he looks upon as erroneous; they may be credible in Matters of fact, in Matters of Faith not so. Matters of Faith are not to be taken on the bare Credit of any Man's word: but if creditable, i. e. Authors of esteem, to vouch that Scheme, will content Mr. *Edwards*, he may have them in due time; and to be very civil to him, he shall be one.

Mr. *Edwards*, fram'd a Socinian Creed, and quoted his Authors for every Article: a Unitarian-Writer replied, but says Mr. *Edwards*, " That Gentleman in effect acknowledges that the Articles I fixt on the Socinians are the very Doctrines and Sentiments of those Persons, worded as I set them down; and that the Authors whom I quoted deliver'd them in those very Terms, and that I have not misrepresent'd any of them. He that will may trust Mr. *Edwards*, but I for my part desire to be excus'd; for the Unitarian Writer in his *Agreement of the Unitarian with the Christian Church*, does expressly affirm, " That he has examin'd some of Mr. *Edwards*'s principal flatencies, and can lay of them, that they are either Perversions, or downright Fallifications, of what the Authors (prefer'd to) did intend. It is true, he has alledg'd no Influences, but he seldom does long, on such an occasion, in a Friend's Debt. But on every Article of Mr. *Edwards*'s Socinian Creed, he has ingenuously, accurately, and simply declar'd, what it is which the English Unitarians do believe; so all which Mr. *Edwards* retains only this Censure ---- It is Higgling, or Dodging, or Recantation. Now if an ingenuous, accurate, and ample declaring what the English Unitarians do believe, be higgling, and dodging, who can help it? If it be Recantation, methinks Mr. *Edwards* should have rejoc'd, that his Labours had contributed to win Souls to the true Faith. But, alas! he is



that the Socinians are not Christians, and that they are not fit to be admitted into the Church. Allusion is made to the Socinians, as if they were the only heretics in the world, and that they were the only ones who had rejected the Christian Religion. But there are many others, who have, equally with the Socinians, rejected the Christian Religion. And it will shew me no more credit to tell the truth of this Christian, if he knows how, or him to do it. The Socinians are not the only ones who have rejected the Christian Religion, to which I hope to add some other proofs, that Socinianism does not tend to them, I will now offer him Evidence; but Mr. Edwards has written for me *Admonition*, which I need not show him in, but will show him, in case of your Charity, to convince him of his adventurous Boldness, all Columnay, and extreme Short-sighted Argument. By Deism I take it is commonly meant, Natural Religion, founded on the Proof of the Existence of a God, and of a future Life, with a Reward and Punishment of all Religion. Socinianism is not the Road to this Deism. I know not of any English Catechism which accounts for the truth of the Christian Religion, except the *Reformation*. Considering it is a Deism, I will if Deism does abound so much, as you say, or say, never towns now exist, that are Truly, and other cities, especially (no me Book-learn'd) People should be informed in a plain Christian way, from the Authors of the Old and New Testament, & to be prov'd. This may be found in that Catechism of the Socinians which is call'd the *Reformation*, the first Chapter consists of *new eight Lines*, pointing that we have no just Grounds to suppose, but *Reason*, Abounds to preferre the Christian Religion, to the *Ho-  
ly Scripture*. Now the Argument of the *Lord's Day* is not very weak; and the Author as might give an Answer to the reader, that they mean to *leave the Church*. Let Mr. Edwards tell me what can be said more to the People we see, including complices, touching the *Sabbath*, *Cher*, & *watching* the *Church* of their Country. Chap. 9. The Socinians have exposed themselves so plainly, so judiciously, to Orthodoxy, that their imbib'd Novelties have nothing to find fault with, now supposing that their authors were not mistaken about the sense of several *scriptural* Points. We wish that he any Modestly-irr, would accuse me of inclining to Deism, of rejecting the Authority of Holy Scripture, and denying the Truth of the Christian Religion? Let Mr. Edwards defend the Christian Religion, if he can, better than the Socinians have defend'd it; but if he has no stronger Argument than they have add'd for their purpose, why would he have them suspected of Deism? To shew to perfidious People that the Socinians, who have said so much

to establish the divine Authority of the Gospels, doth not consist in it, is not however possible, even to prove, *that* the Gospels are enough cannot be said to establish their Authority; which is the work of all Men ought not to do, unless he himself be a Prodigy of Imposture, &c. &c. I forbear to lay to his charge the want of modesty in his last Book, [which he calls *A Free and Independent Man*], but might better have enclined in *A Free and Independent Church*, which, I trust, the Author only enclined for, it is one of his best books. *245* [nows book] It does not appear that he is a Christian. When Elizabeth had a Secretary, who when he returned to England, his Country States, was wont to lay aside his Recognizances of Honour, and other words, *Let me have a Pardon*, and then the grave Secretary would be very ready and conformable to take Mr. *Edwards* 13 June, 1750, as a very honourable Gentleman's Humour, not I cannot imagine, but a very sincerely religious and sincerely Christian. only perhaps when he writes on *any* other Controversy, he comes *Let me for a while leave to my own Concerns*, but the *anx* 1750, and *1751*, *1752*, *1753*, *1754*, *1755*, *1756*, *1757*, *1758*, *1759*, *1760*, *1761*, *1762*, *1763*, *1764*, *1765*, *1766*, *1767*, *1768*, *1769*, *1770*, *1771*, *1772*, *1773*, *1774*, *1775*, *1776*, *1777*, *1778*, *1779*, *1780*, *1781*, *1782*, *1783*, *1784*, *1785*, *1786*, *1787*, *1788*, *1789*, *1790*, *1791*, *1792*, *1793*, *1794*, *1795*, *1796*, *1797*, *1798*, *1799*, *1800*, *1801*, *1802*, *1803*, *1804*, *1805*, *1806*, *1807*, *1808*, *1809*, *1810*, *1811*, *1812*, *1813*, *1814*, *1815*, *1816*, *1817*, *1818*, *1819*, *1820*, *1821*, *1822*, *1823*, *1824*, *1825*, *1826*, *1827*, *1828*, *1829*, *1830*, *1831*, *1832*, *1833*, *1834*, *1835*, *1836*, *1837*, *1838*, *1839*, *1840*, *1841*, *1842*, *1843*, *1844*, *1845*, *1846*, *1847*, *1848*, *1849*, *1850*, *1851*, *1852*, *1853*, *1854*, *1855*, *1856*, *1857*, *1858*, *1859*, *1860*, *1861*, *1862*, *1863*, *1864*, *1865*, *1866*, *1867*, *1868*, *1869*, *1870*, *1871*, *1872*, *1873*, *1874*, *1875*, *1876*, *1877*, *1878*, *1879*, *1880*, *1881*, *1882*, *1883*, *1884*, *1885*, *1886*, *1887*, *1888*, *1889*, *1890*, *1891*, *1892*, *1893*, *1894*, *1895*, *1896*, *1897*, *1898*, *1899*, *1900*, *1901*, *1902*, *1903*, *1904*, *1905*, *1906*, *1907*, *1908*, *1909*, *1910*, *1911*, *1912*, *1913*, *1914*, *1915*, *1916*, *1917*, *1918*, *1919*, *1920*, *1921*, *1922*, *1923*, *1924*, *1925*, *1926*, *1927*, *1928*, *1929*, *1930*, *1931*, *1932*, *1933*, *1934*, *1935*, *1936*, *1937*, *1938*, *1939*, *1940*, *1941*, *1942*, *1943*, *1944*, *1945*, *1946*, *1947*, *1948*, *1949*, *1950*, *1951*, *1952*, *1953*, *1954*, *1955*, *1956*, *1957*, *1958*, *1959*, *1960*, *1961*, *1962*, *1963*, *1964*, *1965*, *1966*, *1967*, *1968*, *1969*, *1970*, *1971*, *1972*, *1973*, *1974*, *1975*, *1976*, *1977*, *1978*, *1979*, *1980*, *1981*, *1982*, *1983*, *1984*, *1985*, *1986*, *1987*, *1988*, *1989*, *1990*, *1991*, *1992*, *1993*, *1994*, *1995*, *1996*, *1997*, *1998*, *1999*, *2000*, *2001*, *2002*, *2003*, *2004*, *2005*, *2006*, *2007*, *2008*, *2009*, *2010*, *2011*, *2012*, *2013*, *2014*, *2015*, *2016*, *2017*, *2018*, *2019*, *2020*, *2021*, *2022*, *2023*, *2024*, *2025*, *2026*, *2027*, *2028*, *2029*, *2030*, *2031*, *2032*, *2033*, *2034*, *2035*, *2036*, *2037*, *2038*, *2039*, *2040*, *2041*, *2042*, *2043*, *2044*, *2045*, *2046*, *2047*, *2048*, *2049*, *2050*, *2051*, *2052*, *2053*, *2054*, *2055*, *2056*, *2057*, *2058*, *2059*, *2060*, *2061*, *2062*, *2063*, *2064*, *2065*, *2066*, *2067*, *2068*, *2069*, *2070*, *2071*, *2072*, *2073*, *2074*, *2075*, *2076*, *2077*, *2078*, *2079*, *2080*, *2081*, *2082*, *2083*, *2084*, *2085*, *2086*, *2087*, *2088*, *2089*, *2090*, *2091*, *2092*, *2093*, *2094*, *2095*, *2096*, *2097*, *2098*, *2099*, *2100*, *2101*, *2102*, *2103*, *2104*, *2105*, *2106*, *2107*, *2108*, *2109*, *2110*, *2111*, *2112*, *2113*, *2114*, *2115*, *2116*, *2117*, *2118*, *2119*, *2120*, *2121*, *2122*, *2123*, *2124*, *2125*, *2126*, *2127*, *2128*, *2129*, *2130*, *2131*, *2132*, *2133*, *2134*, *2135*, *2136*, *2137*, *2138*, *2139*, *2140*, *2141*, *2142*, *2143*, *2144*, *2145*, *2146*, *2147*, *2148*, *2149*, *2150*, *2151*, *2152*, *2153*, *2154*, *2155*, *2156*, *2157*, *2158*, *2159*, *2160*, *2161*, *2162*, *2163*, *2164*, *2165*, *2166*, *2167*, *2168*, *2169*, *2170*, *2171*, *2172*, *2173*, *2174*, *2175*, *2176*, *2177*, *2178*, *2179*, *2180*, *2181*, *2182*, *2183*, *2184*, *2185*, *2186*, *2187*, *2188*, *2189*, *2190*, *2191*, *2192*, *2193*, *2194*, *2195*, *2196*, *2197*, *2198*, *2199*, *2200*, *2201*, *2202*, *2203*, *2204*, *2205*, *2206*, *2207*, *2208*, *2209*, *2210*, *2211*, *2212*, *2213*, *2214*, *2215*, *2216*, *2217*, *2218*, *2219*, *2220*, *2221*, *2222*, *2223*, *2224*, *2225*, *2226*, *2227*, *2228*, *2229*, *2230*, *2231*, *2232*, *2233*, *2234*, *2235*, *2236*, *2237*, *2238*, *2239*, *2240*, *2241*, *2242*, *2243*, *2244*, *2245*, *2246*, *2247*, *2248*, *2249*, *2250*, *2251*, *2252*, *2253*, *2254*, *2255*, *2256*, *2257*, *2258*, *2259*, *2260*, *2261*, *2262*, *2263*, *2264*, *2265*, *2266*, *2267*, *2268*, *2269*, *2270*, *2271*, *2272*, *2273*, *2274*, *2275*, *2276*, *2277*, *2278*, *2279*, *2280*, *2281*, *2282*, *2283*, *2284*, *2285*, *2286*, *2287*, *2288*, *2289*, *2290*, *2291*, *2292*, *2293*, *2294*, *2295*, *2296*, *2297*, *2298*, *2299*, *2300*, *2301*, *2302*, *2303*, *2304*, *2305*, *2306*, *2307*, *2308*, *2309*, *2310*, *2311*, *2312*, *2313*, *2314*, *2315*, *2316*, *2317*, *2318*, *2319*, *2320*, *2321*, *2322*, *2323*, *2324*, *2325*, *2326*, *2327*, *2328*, *2329*, *2330*, *2331*, *2332*, *2333*, *2334*, *2335*, *2336*, *2337*, *2338*, *2339*, *2340*, *2341*, *2342*, *2343*, *2344*, *2345*, *2346*, *2347*, *2348*, *2349*, *2350*, *2351*, *2352*, *2353*, *2354*, *2355*, *2356*, *2357*, *2358*, *2359*, *2360*, *2361*, *2362*, *2363*, *2364*, *2365*, *2366*, *2367*, *2368*, *2369*, *2370*, *2371*, *2372*, *2373*, *2374*, *2375*, *2376*, *2377*, *2378*, *2379*, *2380*, *2381*, *2382*, *2383*, *2384*, *2385*, *2386*, *2387*, *2388*, *2389*, *2390*, *2391*, *2392*, *2393*, *2394*, *2395*, *2396*, *2397*, *2398*, *2399*, *2400*, *2401*, *2402*, *2403*, *2404*, *2405*, *2406*, *2407*, *2408*, *2409*, *2410*, *2411*, *2412*, *2413*, *2414*, *2415*, *2416*, *2417*, *2418*, *2419*, *2420*, *2421*, *2422*, *2423*, *2424*, *2425*, *2426*, *2427*, *2428*, *2429*, *2430*, *2431*, *2432*, *2433*, *2434*, *2435*, *2436*, *2437*, *2438*, *2439*, *2440*, *2441*, *2442*, *2443*, *2444*, *2445*, *2446*, *2447*, *2448*, *2449*, *2450*, *2451*, *2452*, *2453*, *2454*, *2455*, *2456*, *2457*, *2458*, *2459*, *2460*, *2461*, *2462*, *2463*, *2464*, *2465*, *2466*, *2467*, *2468*, *2469*, *2470*, *2471*, *2472*, *2473*, *2474*, *2475*, *2476*, *2477*, *2478*, *2479*, *2480*, *2481*, *2482*, *2483*, *2484*, *2485*, *2486*, *2487*, *2488*, *2489*, *2490*, *2491*, *2492*, *2493*, *2494*, *2495*, *2496*, *2497*, *2498*, *2499*, *2500*, *2501*, *2502*, *2503*, *2504*, *2505*, *2506*, *2507*, *2508*, *2509*, *2510*, *2511*, *2512*, *2513*, *2514*, *2515*, *2516*, *2517*, *2518*, *2519*, *2520*, *2521*, *2522*, *2523*, *2524*, *2525*, *2526*, *2527*, *2528*, *2529*, *2530*, *2531*, *2532*, *2533*, *2534*, *2535*, *2536*, *2537*, *2538*, *2539*, *2540*, *2541*, *2542*, *2543*, *2544*, *2545*, *2546*, *2547*, *2548*, *2549*, *2550*, *2551*, *2552*, *2553*, *2554*, *2555*, *2556*, *2557*, *2558*, *2559*, *2560*, *2561*, *2562*, *2563*, *2564*, *2565*, *2566*, *2567*, *2568*, *2569*, *2570*, *2571*, *2572*, *2573*, *2574*, *2575*, *2576*, *2577*, *2578*, *2579*, *2580*, *2581*, *2582*, *2583*, *2584*, *2585*, *2586*, *2587*, *2588*, *2589*, *2590*, *2591*, *2592*, *2593*, *2594*, *2595*, *2596*, *2597*, *2598*, *2599*, *2600*, *2601*, *2602*, *2603*, *2604*, *2605*, *2606*, *2607*, *2608*, *2609*, *2610*, *2611*, *2612*, *2613*, *2614*, *2615*, *2616*, *2617*, *2618*, *2619*, *2620*, *2621*, *2622*, *2623*, *2624*, *2625*, *2626*, *2627*, *2628*, *2629*, *2630*, *2631*, *2632*, *2633*, *2634*, *2635*, *2636*, *2637*, *2638*, *2639*, *2640*, *2641*, *2642*, *2643*, *2644*, *2645*, *2646*, *2647*, *2648*, *2649*, *2650*, *2651*, *2652*, *2653*, *2654*, *2655*, *2656*, *2657*, *2658*, *2659*, *2660*, *2661*, *2662*, *2663*, *2664*, *2665*, *2666*, *2667*, *2668*, *2669*, *2670*, *2671*, *2672*, *2673*, *2674*, *2675*, *2676*, *2677*, *2678*, *2679*, *2680*, *2681*, *2682*, *2683*, *2684*, *2685*, *2686*, *2687*, *2688*, *2689*, *2690*, *2691*, *2692*, *2693*, *2694*, *2695*, *2696*, *2697*, *2698*, *2699*, *2700*, *2701*, *2702*, *2703*, *2704*, *2705*, *2706*, *2707*, *2708*, *2709*, *2710*, *2711*, *2712*, *2713*, *2714*, *2715*, *2716*, *2717*, *2718*, *2719*, *2720*, *2721*, *2722*, *2723*, *2724*, *2725*, *2726*, *2727*, *2728*, *2729*, *2730*, *2731*, *2732*, *2733*, *2734*, *2735*, *2736*, *2737*, *2738*, *2739*, *2740*, *2741*, *2742*, *2743*, *2744*, *2745*, *2746*, *2747*, *2748*, *2749*, *2750*, *2751*, *2752*, *2753*, *2754*, *2755*, *2756*, *2757*, *2758*, *2759*, *2760*, *2761*, *2762*, *2763*, *2764*, *2765*, *2766*, *2767*, *2768*, *2769*, *2770*, *2771*, *2772*, *2773*, *2774*, *2775*, *2776*, *2777*, *2778*, *2779*, *2780*, *2781*, *2782*, *2783*, *2784*, *2785*, *2786*, *2787*, *2788*, *2789*, *2790*, *2791*, *2792*, *2793*, *2794*, *2795*, *2796*, *2797*, *2798*, *2799*, *2800*, *2801*, *2802*, *2803*, *2804*, *2805*, *2806*, *2807*, *2808*, *2809*, *2810*, *2811*, *2812*, *2813*, *2814*, *2815*, *2816*, *2817*, *2818*, *2819*, *2820*, *2821*, *2822*, *2823*, *2824*, *2825*, *2826*, *2827*, *2828*, *2829*, *2830*, *2831*, *2832*, *2833*, *2834*, *2835*, *2836*, *2837*, *2838*, *2839*, *2840*, *2841*, *2842*, *2843*, *2844*, *2845*, *2846*, *2847*, *2848*, *2849*, *2850*, *2851*, *2852*, *2853*, *2854*, *2855*, *2856*, *2857*, *2858*, *2859*, *2860*, *2861*, *2862*, *2863*, *2864*, *2865*, *2866*, *2867*, *2868*, *2869*, *2870*, *2871*, *2872*, *2873*, *2874*, *2875*, *2876*, *2877*, *2878*, *2879*, *2880*, *2881*, *2882*, *2883*, *2884*, *2885*, *2886*, *2887*, *2888*, *2889*, *2890*, *2891*, *2892*, *2893*, *2894*, *2895*, *2896*, *2897*, *2898*, *2899*, *2900*, *2901*, *2902*, *2903*, *2904*, *2905*, *2906*, *2907*, *2908*, *2909*, *2910*, *2911*, *2912*, *2913*, *2914*, *2915*, *2916*, *2917*, *2918*, *2919*, *2920*, *2921*, *2922*, *2923*, *2924*, *2925*, *2926*, *2927*, *2928*, *2929*, *2930*, *2931*, *2932*, *2933*, *2934*, *2935*, *2936*, *2937*, *2938*, *2939*, *2940*, *2941*, *2942*, *2943*, *2944*, *2945*, *2946*, *2947*, *2948*, *2949*, *2950*, *2951*, *2952*, *2*

© 2006 by the Board of Trustees of the University of Illinois. All rights reserved.

But, Sir, I do not dare to pretend, that I plead the Cause of  
Deism, or of God, or of Religion, in maintaining that Deism is not the Road  
to Christianity. I have, however, a ready and impudent reply prepared  
and ready to meet any man who comes to call me a Christian. I know that Deism will be  
all the man he is, and is going to tell him; but let him fling his  
Nature into my face, and I will be him in Logic, exposing it with a dose of ill  
Taste that will make him who is not yet a Christian, be an honest, moral Deist.  
I believe in God, and an Expecter of a Final Judgment, he is, at least  
a Christian. *Deism*, the friends fair to a Christian, no reverent  
Religious Officer, or reasonable Grounds to win him as the Christian. Now  
I would sooner that so ingenious and moderate a Man as Mr. Newell  
should be with Mr. Edwards, in a sermon, invasions, and resigning  
an Authorization to the world, Deism is the Road to Atheism. Mr. Newell  
describes his own conversion as one of the most difficult of his life that it once a Deist, is in a position  
to become an Atheist. He never be afraid. No, Mr. Newell, need  
an honest Deist, a Deist's President, to directly pointed against Atheism,  
but spiritual pride, and such Christians, is in very great danger of being  
an Atheist, and be not one already. But perhaps Mr. Edwards  
may repeat his definition of a Christian, who never had been a Christian, but  
that he is now. The man who falls from Christianity to Deism, is  
in the Road to Atheism. To this I reply, That the the Unitarians  
are simple Deists, and of the sum of the Christian Religion, yet they  
need not be Christians, and I can easily explain it to be true, for, what Chris-  
tianity teaches, is not that which man's reason dictates. Is not the  
Christian Religion, a system of superstition, and delusion? however, I am  
sure that the world of a Buller would not be so sceptic. Then the  
out of Christians.

it bops in Academ, now plainly Ies, that there is never a Link or  
the smallest of Chain in Villbold. The Unitarians are Orthodox [of  
course] in their Specimens as to Far Orthodox, but they are  
certainly possessed of the Virtue of the Christian Religion, and are  
more like the Christians than the Deists, or in no danger of being  
Atheists. But is there no dangerous Road leading to Atheism, of which  
even such come where, that they come not far? Yes, there is;  
and it is a wide Road too, paved along with all Confusion, all Un-  
certainty, all

3. The Utilitarians defend their Doctrines from the Monition of an  
obscure Confession of 'Toleration' by that in it is written that they  
have no particular private Opinions about diff'rent Christian Sects & their  
Salvation, different from the Church of England & the B. of the Bishops  
and chief Doctors of the Church known to them. The Church in  
England is the only Church known to them.

5

(307)

Discrepancy between the Unitarian and the Socinian Doctrines, and the Agreement of the former with the Doctrines of the Unitarian Ministers, and the Discrepancy between the Doctrines of the Socinian Ministers and the Doctrines of the Unitarian Ministers, and the Agreement of the former with the Doctrines of the Unitarian Ministers, but where he reads of the Ministers and Doctors above, I have concluded with an irreconcileable Discrepancy, the Unitarians have nothing more to do in respect that they have no particular Quaifies of Opinions about Matters important both respecting no salvation, but to declare their Agreement with those Ministers and Doctors, &c. on, which are in the first clause, the Agreement of those Ministers and Doctors with them, now this has been amply and fairly done by an Unitarian, I now intend to show he is doing a particular Service to me; but it remains to me, to show how whether a Socinian Minister, on Calmerine Divine, or no Divine, & also, his promise to the Cause that Mr. Edwards by drawing him a Copy from Socinian Writers, mostly Rovignets, and publishing it as the Creed of the Unitarian, gave this Unitarian an occasion to declare the Sepulchre of himself and his Friends upon all those Points, which he has done in a Paper published in the Agreement of the Doctrines with the Calmerine Writers, but I have only 10 copies of this ingenuous Declaration; but because the Author is not and does not consider it fit to introduce his own extravagance, Saying, which this or that Section may have published, therefore his triumph, with his Friends, and proclaiming, That the Unitarian has not an Suitable room for himself, or against him. Now in my judgment, the Unitarian might as well say, that Mr. Edwards should defend all the Calmerine Tracts, which might be quoined from Dr. Edwards, in his own Agreement, for which has the Unitarian more to do with the Socinian Socinians, than Mr. Edwards has with their learned and real Friends and Friends. Now the Unitarian does not blithely follow the Unitarians, but while he takes up a portion of their critical interpretation of the Calmerine Tracts, he does not, in any other way, as to the Calmerine Socinians, nothing, and so goes on with the gloomy Realists, agreeing them for Orthodox Brethren, while he lets them keep their Unitarianism to themselves; it were a very unfair thing in me, if I should publish the religious Friends of Mr. Edwards, which have been so well said, in only two short Opinions, as part of Mr. Edwards, into a book, much in doubt whether, or would be content to own, that London prints them out of the former book, and the Friends of that Patron of the whole cause, I am not to much the Name of a Person, or a Family, as is the Name of profound Learning, and Old Religion, I mention not their Book as it is throughout full of Errors, for I have a greater esteem

and my People, and I have spent the Decades, I would borrow and then  
consecrate to my Bishop, in another manner, than that of the  
notoriety that he makes himself by his pamphlet. The Bishop of Worcester  
hates Percy, and so does Dr. Conybeare, as my papa. Paracelsus, who ever-  
but because an Ecclesiastical form shall never will be available, he can to  
make a God of his nature, while the other makes his *Resemblances* by  
the Number of the Gospels that he will him. — *Paracelsus*, the Socinian  
Pentecost is to be seen in the *Swiss* *Catechism*. The English Unit-  
arian Society, in all the ages, have had those their Sentiments there-  
set down, no one that I know of has undertaken to refute or change with-  
Hesly. But harken, from several Tracts of the Unitarians it appears  
that their Beneficiaries who have been distinguished by the Name of  
Nominalists, and who are a considerable Majority of the Church, do yet  
explain the controverted Articles to the very same sense as do the Unit-  
arians. I refer the Reader chiefly to the Discourse concerning the *Actual* and *Real* *Trinitarian*, to which I can add but little, yet some informa-  
tions I shall produce, which make it plain that the Leaders of the Nominal-  
ists in the controverted Points differ as little from the Socinians, as  
the Unitarians do. The Racovian Catechism affirms that the *Essence* of  
God is *not* one in number, and that in the *Essence* of God there is but  
one Person. The first of the 29 Articles of the Church of England makes  
such a statement that in the Trinity of the Godhead there are three Persons; this  
Doctrine the Learned Bishop of Worcester endeavours to defend, impell-  
ing it *as it is* by the Socinians and by the Unitarians. But it is be-  
smeared by neither; his Lordship has thrown away a great deal of castig-  
ing little humor. — *There*, a man has not the last Lemma of this  
series of Essays; but then if he spends much Labour in it, it is an  
aberration of his Judgment. The different Expositions which the  
Racovian Catechism and his Lordship give of this impious horri-  
mous word *Person*, being considered, it is plain that they differ about  
the meaning of a *Person*, in either of them, while their *Doctrine* of *Person* is the  
same. The Racovian Catechism defines *Person* to be an individual Intel-  
ligent Essence, and according to the Bp of Worcester, a Person is one and  
the same Name under different Modes of Substance. — *Visit of Dr. T. B.*  
— The Bishop will not say that there are three individual  
Intelligent Essences in the Godhead. — *The Exposition* — *15. 16.*

172  
C. 171.—  
which was a good Argument, and I will repeat it, that the Socinians, who are now the most numerous, and the most numerous of the Non-orthodox, will be most likely to be converted, and to become the most zealous Friends to Reformation. But we are not to be afraid of Subtilties, when the Unitarians make no scruples to make a Person in one Godhead. As to the Particulars before us then, all that I would beg of my Lord of Worcester in behalf of the Unitarians, is, that they may have leave to be as much Socinians as his Lordship, whom they will not despise; and if his Lordship hath any Arguments to refute the Theory of the Realists, consisting of three distinct Minds, Intelligent Beings, Essences, which the Socinians have not used before him, let him be pleased to communicate them, and the Unitarians will promise for the future to oppose the Theology of the Realists only by his Lordship's Arguments, and not by any borrowed from the Socinians. Further, the Unitarians will be content that his Lordship shall only declare himself against the Doctrine of the Realists, who are by reason of their equal Learning, Eminence and not contemptible Numbers, too considerable to be otherwise grieved; but far from every Orthodox Father be that Injustice, common among Boys, who when the Person that gives the Offence is out of their reach, shun him that shuns me!

I, least mind out of place here to commend the good temper of the Unitarians, who for confirming brotherly Love and Peace among Christians will not litigate about Terms and Words, on which the Authority that impoers them, puts an honest Seal and Meaning; whereas [it must not be denied] no small Inconveniences in diverse other common significations of words; but that's to well known, and a new Definition in the sense that is, a heretical; I would however say, that Geneva the Power of Declaring Articles of Faith, than the Liberty of making words signifying, in spite of common Sense, what they please. This greatest Mischief lies, when words that must be used in Theological Controversies, must be defined, as they have commonly been, and then be determined anew by any other persons Particulars. In this is the fault of some Realists. One of the Unitarians in his Book called The Reformation, 1666, p. 256, has examined the Sense of the Bishop of S. Asaph concerning the Incarnation and Divinity of our Lord Christ, and grants that the Sense of his Lordship may pass for Orthodox, but undeniably confesses that the Sentiments of the Unitarians are a degree or two more Orthodox. I shall not repeat

repeat, but refer the Reader to the place, chusing rather in pursuit of my chief purpose to insist wholly on this, that there is not so wide a Difference between his Lordship's Explanations and the Racovian Catechism as might be imagin'd, and that his Lordship is at least as much Racovian as the Unitarians. I do not aim to vindicate all that's in the Racovian Catechism, but only so much of it as the Unitarians are concer'd with. The Racovian Catechism teaches that Jesus Christ was a true Man by Nature, but had not truly a Divine Nature; that Jesus Christ was not so constituted of a Divine and Human Nature, as a Man is of a Body and Soul. The Bishop of *Sarum* teaches in the 2d of his four Treatises, p. 96. That the Godhead by the Eternal Word, the 2d in the blessed Three, dwelt in, and was so inwardly united to the human Nature of Jesus Christ, that by virtue of it God and Man were truly one Person, as our Soul and Body make one Man. It must be confess'd that here is Contradiction in Terms direct and plain as can be: but let the Exposition of the Terms which is given on either side be duly weigh'd, and it will evidently appear, that the Racovians and the Bishop agree very well as to the Substance of the Article, except in one small respect wherein his Lordship is at some small variance with himself. When the Racovians teach that our Lord Christ who was a true Man, had not a true Divine Nature, they do not mean that he was not constantly illuminated, conducted, and actuated by the Godhead; but only that the Godhead did not become commensurate to a finite Man, so as to produce a real Communication of Idioms, and thereby make the great things which are spoken of Christ in respect of the Illuminating, Conducting, Indwelling Godhead, to be equally applicable to his Humanity: this is plain from the Reasons they give why they deny Christ to have a Divine Nature. The first is this, two Substances endued with opposite Properties cannot combine into one Person, i. e. [according to their Sense of the word *Person*] into one individual Intelligent Essence. Nothing occurs throughout the Bishop's whole Discourse contrary to this Negative; but to establish it more sure, several Expressions of the Bishop's [as Mr. *Hill* of *Kilmington* has observ'd upon him] intimate that the Manhood of Christ is a Person distinct from the Eternal Word that dwelt in him. 2. The Racovians deny the Divine Nature of Christ, because [say they] two Natures, each whereof is apt to constitute a several Person, i. e. a several individual Intelligent Essence, cannot be huddled into one Person, or one individual Intelligent Essence. One would think that this Reason should not down with the Bishop, and indeed the Language does not; for p. 102. he says that from the Divine and Human Nature united, there did result the Person of the Messias: but then what does he mean

about 27 in *Divine and Human Nature* about 30. Why, no more than  
The Human Nature always abhors, abominates, and contradicts the Divine.  
This is very agreeable to Scripture, yet, and the Racovian Cate-  
chism also. But to make this look more like an unintelligent Union, that  
the Rebells might not charge him with betraying the G�tis to the Uni-  
tarians, he calls it in *lofty Phrases*, *an affirming the Man was an inward*  
*and immaterial Personality*, p. 100. In short, the Bishop makes no more  
of the Divine Nature than this—*Christ was God by virtue of the in-*  
*dwelling of the Eternal Word in him*, p. 127. The Racovians script  
the Phrases, *Divine Nature*, but admit all that the Bishop makes of it.  
The Bishop places the Divine Nature in that thing, which the Racovians do  
not deny; and the Racovians deny the Divine Nature, for Reasons which  
the Bishop allows to be True: so then the difference between them is  
purely Nominal, a mere Logomachy. But to do his Lordship justice,  
he is in the right for using the Terms, *Divine Nature*, and *God-man*,  
because they are Terms authorized by the Church, on which both his  
Bishopship and the Church puts an honest Seal: and the Racovians were  
too well in refuting them, especially considering that in their very Cate-  
chism they speak, in other Phrases, as honorably of Christ as his Lord-  
ship: for they say, that Christ is by no means to be reputed a mere Man,  
they own their Rebellies to it, and therefore call him a Man truly Divine;  
and for my part, I think a Man truly Divine, must have a Nature truly  
Divine: and therefore the Racovians, whose Doctrines is taught by the  
Bishop, would have done better had they thought on the Terms of Art  
which the former uses. Who perhaps he is not fond of the Term, which one  
may easily guess by his Declining to confute all or any Speculations con-  
cerning the Eternal Generation? Whereas the Unitarians fully to demon-  
strate their Orthodoxy, allow the Eternal Generation of the *Logos* Son,  
or Wisdom. Let us not forget that I observ'd the Bishop did not so well  
agree in one small respect with the Unitarians, which respect was such,  
that therein he was at some small variance with himself: the thing is  
this, He has affirm'd that God and Man make one Person, as the Soul  
and Body make one Man: it was proper for him to take up with this Ex-  
pression, in conformity to the Athanasian Creed: but his Philosophical  
Reasonings look quite another way; for, p. 102, he has these Words,  
“ It has been thought that the Human Nature in Christ had no special  
Subsistence, tho' it was not easy to explain this Notion, since if Subs-  
istence belong'd to the Human Nature, it might seem that in *the Hu-  
man Nature* it was not perfect if it had not a proper Subsistence. An Hy-  
pothetical Union was proposed as a Term fit to explain this by, i. e.  
the Human Nature in Christ was believed to subsist by the Subsistence

" of the World; but it was not easy to make this the more intelligible,  
" by offering a Nonion full as unintelligible as it self to explain it by.  
Now tho' the Bishop is a cautious Man, and will have a care of offending a Brother, as appears by their last ways of expressing his dislike of  
an Opinion — *It has been thought — It is not easy — It might seem* — Yet here he sufficiently discovers to any considering Reader, that he believes the Human Nature of Christ had a proper Subsistence, and if it had a proper Subsistence, then [say I] by it self it constituted Christ a Person, and then God and Man did not make one Person, as the Soul and Body make a Man. For the Bishop explains Subsistence thus. " We  
" may conceive the Subsistence of an intelligent Being, to be P. 107.  
" its acting intirely in it self, or upon Matter united to it,  
" without any other Spirit's being constantly present to it, actuating it, or  
" having it under any unmodific vital and suspensive influence. It may  
seem strange tho' that the Bishop should intorm, that the Human Nature  
of Christ had a proper Subsistence, a Subsistence of its own, and afterwards defines the Subsistence of an intelligent Being, to be its acting intirely in it self, without any other Spirit's being constantly present to it, &c. It is a Fancy that Self-communication is not Necessary. I hope the  
Bishop is not of *Rutherford's* Mind, who thought that the Teachers of  
contrary Doctrines were all in the right. St. Austin could not perswade himself that any one could be so whimsical, but upon the Supposition he  
puts down the Name of *Unitarian* in his black Catalogue of Heretics.

I design'd to have spoke at large with the Bp of *Serum*, concerning the Satisfaction of Christ, on which Article he can have no difference with the Unitarians, and has as little as may be with the Racovians; but the Author of *The Agreement*, &c. having been before me, I shall be the shorter. There is not a more artful controversial piece of Writing, than some few Pages of the second of the four Treatises. His Lordship's Learning and piercing Judgement are such, that he nearly sees through the whole Article, and no Man were better able to state it plainly, to disintangle it from the Philosophy of the Schools, to decide it accurately, and firmly establish the certain Truth: but then his Wisdom is such, that while he gives forth his Lectures, which may be very profitable to them that know how to use them, he retreats from the envy of the Calvinists in a set of Ecclesiastical Phrases, whose first Grammatical Sense ~~had~~ been long laid aside; he distinguishes himself from the Racovians by labour'd Metaphysical Flourishes, thrown upon the Unitarians to hide his Agreement with them, and amuses the Writers of positive Divinity, [which Character he can tell any Party was not meant of them] to dissemble his aversion from

their unseasonable and odious Scheme. I will convince the Reader of the Justice of my Observation. The Racovians dispute against their Doctrine, who determine that there is such a Mercy in God as must forgive, and such a Justice as must punish, and cannot be satisfied without it : that because God would have both his Mercy and his Justice take place, therefore he found out that way to forgive Sins, by sending his Son to suffer Death in that Nature which had offended. These Racovians acknowledg God to be wonderfully merciful and just, but they contend that he freely forgiveth, that he punishment Sins when he pleaseth, when his Wisdom thinketh fit. Now let's hear the Bishop; he sets his Face against the Writers of *Positive Divinity*, and censures these their Doctrines, " That God cannot freely forgive Sins ; that punishing, P. 135. " as well as remunerative Justice, are essential to him ; that

" God being infinite, every Offence against him has an infinite Guilt, and must be expiated either by Acts of infinite Value, or of infinite Duration ; and that a Person of an infinite Nature was only capable of Acts of an infinite Value ; that such a one was necessary for the expiating Sin. And are not these the very Errors oppord by the Racovians ? more fully and elegantly shewn by his Lordship, that's true, for nothing loseth under his hand ; nor do the Racovians overthrow these Errors with that irresistible force of Argument as his Lordship. For, says he, " In all this Oration there is one main Defect, the Scripture sets none of these Speculations before us ; nor is it easy to apprehend, that a Right of punishing which is in the Legitimator, and a Right to reward, which passeth from him to the Person that acquires it, should be equally essential to God : in the one his Fidelity and Justice are bound, because of the Right that accrues to another ; but the other of punishing, seems to be a Right that is veiled in himself, which he may either use or not, as he pleases.

Agreeing thus in the main, one would wonder what Nicety should divide the Racovians and his Lordship : there must be but a Nicety between them ; but 'tis not the first time a Nicety has made a great Breach between Friends. The Bishop, speaking of his Racovian Friends, pretends to take Dislike, because they believe " That P. 141, 142. " Christ only died for our Good, and not in our Stead, what by his Death he might fully confirm his Gospel, and give it a great Authority — They believe, That by his dying, he intended to set us a most perfect Pattern of bearing the sharpest Sul- fferings with the perfectest Patience — and the most entire Chari- ty — that by doing this he was to merit at God's hand that su- " preme

“ supreme Authority with which he is now vested for our Good; that so  
 “ he might obtain a Power to offer the World Pardon of Sin upon their  
 “ true Repentance. Finally, That he died in order to his Return & Risen,  
 “ and for giving a sensible Proof of that main Article of his Religion.  
 Now what does his Lordship believe more than this? Why he says the  
 same things over again in a new Set of Phrases, and adds this  
 Exposition; Christ suffered both *upon our Account*, and in P. 143.  
*our Stead*. If the Bishop would abide by the first, and  
 most proper Sense of these Words *In our Stead*, he would indeed differ  
 in a considerable matter from the Racovians, but then he would also  
 differ as much from himself, for he means no more by suffering *in our  
 stead*, than the Racovians mean by suffering *for our goods* as appears  
 from what he says p. 33. “ If every Sin, as being of infinite guilt,  
 “ must be expiated by an infinite Act, it will not be easy to make this  
 “ out; how the Acts of Christ, tho infinite in value, should stand in a  
 “ strict equality with all the Sins of so many men, every one of which  
 “ is of infinite guilt. If his Lordship is sincere in this, then he cannot  
 pretend to believe that Christ suffer'd the infinite Punishment due to the  
 infinite Guilt of all Men, and by doing so, made a full, proper, and  
 adequate Satisfaction for the Sins of the World, which is the strict and  
 proper Sense of suffering *in our Stead*. All that his Lordship does, or  
 can consistently to himself, make of this Phrase—— *In our Stead*, is,  
 That Christ did so suffer for our Good, that if he had not suffer'd as he  
 did, we must have been the miserable Sufferers ourselves. But there  
 is another Phrase wherein his Lordship labours to distinguish himself  
 from his Friends, and that is, *Expiatory Sacrifice*. But he may please  
 to consider, That the Racovians are not utterly averse from this Phrase;  
 for in their Catechism, to that Question, What think you of those Sacri-  
 fices? [ i. e. of the Old Covenant ] they answer, p. 139. “ By them  
 “ the Sins of the People were expiated or remov'd; that is, by the inter-  
 “ vening of those Sacrifices, Remission of Sins, graciously decreed by  
 “ God, was brought to effect. Otherwise also they thankfully acknowl-  
 edg'd, That the Death of Christ expiates our Sins, through the graci-  
 ous Condescension of his Father, who is pleas'd to accept that Sacri-  
 fice, not as a Payment to his Justice, but as an Application to his Mercy.  
 And just thus, but more elegantly [ as always ] his Lordship explains  
 what he means by an Expiatory Sacrifice, p. 151. “ We are to consider,  
 “ that in Sacrifice it is the Appointment, and the Acceptation, which  
 “ makes the Satisfaction; for God's accepting a Sacrifice, is an Aban-  
 “ donment of the Rigour of Justice, and a declaring that he will pardon Sins  
 “ in

in such a Method and upon such a Consideration. He had spoke to the same purpose, p. 156. But I am weary of transcribing. By what I have said it is plain, That on the Article of Christ's Death, and Satisfaction for the Sins of Mankind, there is no real Difference between the Bishop and the *Accwes* Catechism: and when his Lordship explains his last proper Phrasis, there's an end of all verbal Difference between them.

As before of the Bishop of Worcester, so now of the Bishop of *Sarum*, I have one thing to beg in behalf of the Unitarians: But because I would not offer my Petition rudely, I have a very pertinent Story to introduce it. In the beginning of the last Reign, *William Pen*, in behalf of himself and Friends, presented an Address, which to the best of my remembrance was thus worded.

"*Father*, We are sorry for the Death of thy Brother *Charles*, but we rejoice that we are fall'n under thy Government. Thou art a Servant from the Church of *England*, so are we: we hope thou wilt allow us that Liberty which thou allow'st thy self. So farewell.

By this excellent Pattern I draw up my Petition.

*My Lord of *Sarum**. The Unitarians are sorry that they have been misunderstood by the Church of *England*, but they rejoice to find that your Lordship teaches the same Doctrine which they have done: If your Lordship thinks it no Heresy in your self, they hope it will be none in them. So farewell.

Having thus shewn by what Methods the Unitarians defend their Doctrines of evil Tendency and mischievous Consequence, I think it fit to begin my self of a Promise to Mr. *Edwards*. He takes notice of these Words in the *Agreement*, Tho. p. 7. "He may, for our parts, be a *Unitarian* that teacheth or believeth that Doctrine, viz. That there is no Merit in what Christ did or suffered, and that he made not Satisfaction for our Sins. And he pretends that the contrary was taught by an Unitarian other day in these Words, "The Oblation which Christ made of himself, p. 10.

"He was not made to the Justice of God, or by way of Reparation, but, as all other Sacrifices, by way of humble Suit. Now I take this Passage to be so far from a Contradiction, that it may be looked upon as a just and reasonable Explication of the former. The Bishop of *Sarum*, either more honest or more discerning than Mr. *Edwards*, represents the *Scotian*: owning that Christ by his Death merited of God's hands, merited a supreme Authority, and obtain'd a Power to offer the World Pardon of Sin upon their true Repentance, p. 142. I believe also, with the *Unitarian*, that the Oblation was made,

not to the Justice, but to the Mercy of God: for he says, *Page 135.*  
 " The Right of punishing God may use, or not use, as he pleases;  
 " and that the Acts of Christ, tho infinite in value, cannot stand in a  
 " strict Equality with the Sins of Mankind. And whereas Mr. Ed-  
 wards accuses the Unitarians for scoffing and ridiculing the Merits and  
 Satisfaction of Christ, they are ready to tell him, 1. That they are the  
 Least given to scoffing of any Writers of Controversy. 2. It cannot be  
 pretended that they have scoff'd the Merits and Satisfaction of Christ, as  
 the Church and the Bishop of *Serum* understand those Words, whatever  
 they may have done to the Calvinistical Hypothesis, which Mr. Edwards  
 most embraceth, if on this Subject he disputes against them. 3. Whether  
 the Calvinistical Hypothesis be fit to be scoff'd at, I will not argue, but  
 I am sure it deserves to be abhor'd. That there was no such Justice  
 in God, as necessarily oblig'd him to exact a Satisfaction, is a Per-  
 suasion not only built upon sound Reason, but also credited with  
 the Authority of the most eminent Theologues, ancient and modern:  
*Wesley*, in his Answer to *Rosenzperger*, has quoted above a dozen of  
 them, and *Calvin* and *Zanchy* are two of the number. But Mr. Edwards  
 I will not say refutes, but corrupts the very Dregs, the sour Hypostasis,  
 the heavy Subsidence, the thick Sediment of Calvinism.

I thought I had concluded the Topick on which I have dwelt (I fear)  
 too long already; but I beg the Reader's Patience yet farther, that I may  
 call to mind a Gentleman who has engag'd in this Controversy, and  
 might make it ill if he should be neglected, as one not worthy of our  
 Notice.

He is a zealous Accuser, and a strong Justifier of the Doctrine of the  
 Unitarians; but since his Country is more beneficial than his Anger injur-  
 ious, tho perhaps he never intended it so, I will do what I can to  
 reconcile him to himself. He is an irreconcileable Enemy to the Unitar-  
 ians, or *Socinians* (as he calls them) of *New-England* and *Virginia*,  
 but accords perfectly well with the European Unitarians, both Foreign-  
 ers and English. He saith p. 58. " There is a Distinction made in the  
 " Godhead, under these three Names, Father, Son, and Holy Ghost,  
 " which the Church hath express all together by the Word *Trinity*,  
 " and singly by the Word *Person*. — I conclude that there is some-  
 " thing more than a mere Nominal Distinction. — I conclude that  
 " they are not three distinct different Spirits. From these two Conclu-  
 sions let's hear what he infers, p. 59. " I infer there is in the God-  
 " head something more than a mere nominal Distinction, and some-  
 " thing less than that of three different Spirits. Some Men have such  
 toying.

giving wild Heads, that they'll infer any thing from any thing; because the Moon shines with Light borrow'd from the Sun, therefore Kings hold their Crowns of the Pope: But our Author keeps close to the Matter, and infers from his two Conclusions, nothing but what he had concluded before. Well! If he is right in his Conclusions, he is safe in his Inference. But how came he by his Conclusions? Why, from some Passages of Scripture he found that there was a Distinction in the Godhead. Well! be it so. One might ask now, what is the Distinction? Is it a Distinction of Properties, Relations, Modes, or what? But for that we must hold him excus'd; for (says he) "I have not the least knowledg how strict the Union is, or how great the Distinction. He was well set on work then, to write against the English Unitarians, who oppose no Trin-Unity, but a Trinity of Three distinct Essences, in Numerical Unity.

But the Ignorance of this pert Academician is a small Fault in respect of that censorious and singular Boldness wherewith he takes upon him to censure his Superiors in the Church; his Superiors for Learning and Dignity both, who several of them have attempted to explain, and have made it intelligible [at least they themselves think so] how the Three are distinguish'd, and how united. Mr. Peter Brown fears not to throw this Censure on their Undertakings; p. 59. "Any Man who strives to conceive it himself, or takes pains to explain it to others, is guilty of such a Bolly, that I can't think of any Action in nature extravagant enough to match it. This is very agreeable to his Sense, p. 173, where he intimates that neither Dominion nor Religion are founded in Reason. So then his Loyalty and Orthodoxy are both of a piece. Our Church of England, in the late Reigns, had much ado to be loyal enough for the Men of Dublin; I am afraid they will have much ado to be Orthodox enough for them now.

Having now spoke what I had to say concerning the Causes which have rais'd the Disputes at present agitated among us, I am next to consider what has inflam'd them to that dangerous Excel's which in time may disturb the publick Peace.

Certainly it cannot be pure Love of God, or a sincere Desire to advance the Happiness of Mankind, which makes Religious Disputants manage their Controversies with that angry impatient Heat: I know 'tis no uncommon for Men to pretend the Honour of God, and the Interest of Holy Religion, when they whet their Tongues like Razors, and dip their Pens in Gall; when they lay Plots to oppres and kill, and are bent on Ruin and Destruction: may, 'tis possible for them, while they are thus

thus mischievously employ'd, to think they are doing God Service, but they must have prodigiously debauch'd their Reason, before they can entertain such Thoughts; for it is not easy to believe that God delights in Uncharitableness, Envy, Hatred and Persecution.

It is not easy to believe that Persecution is not contrary to the obliging good-natur'd Precepts of the Gospel.

It is not easy to believe that Force is the way to convince Men of their Errors.

It is not easy to believe that Force is a proper way to move Men to consider.

It is not easy to believe that speculative Opinions which Men cannot help, should be destructive of their Eternal Happiness.

It is not easy to believe that the Magistrate's Sentiments are rational and true, merely because they are the Sentiments of those who are in Authority.

It is not easy to believe that the Magistrate has a right to enforce his own Opinions, when himself is confessedly liable to Mistakes.

It is not easy to believe that God would be worshipp'd in every Nation only by that way which the Magistrate shall chuse.

It is not easy to believe that 'tis the Duty of Men to worship God contrary to their Consciences.

Is it not easy to believe that Persecution, which naturally tends to set all Mankind together by the ears, to destroy Trade and Commerce, and to hinder the Improvements of Knowledge, can be doing God good Service.

It is not easy to believe that Magistrates were appointed to ruin those for whose good, we are told in Scripture, they were ordain'd.

It is not easy to imagine, that Authors who have publickly profest'd that in Matters of Faith every Man must judg for himself, and that every Man using his own Judgment, without Pride or affectation of Singularity, is doing the best thing that he can do; that simple Error is not Heresy, &c. it is not easy, I say, to imagine that such Authors can esteem Persecution a part of that reasonable Service which they owe to the Great God.

If Men of reviling persecuting Tempers could be persuad'd deliberately and seriously to examine their own Minds, and put themselves the Question, What is it which prompts them to give bad Language, to calumniate, to form Designs against the Fame, Estate, Liberty, and Life of their Brother, to pursue him beyond this Life, [not as *Brutus* did *Caesar*, which was the Wit of the Historian] but with real Enmity to pursue him beyond this Life, to hang him and burn him in order to damn

him ; no doubt they might perceive that they were not mov'd by a true Love of God, or a desire to advance the Happiness of Mankind, but by an undue Love of themselves, and a desire to advance some not very honourable Interest, which might be much impeded by an indulg'd Liberty of Prophesying : 'tis something of this kind which has mingled so many bitter Reproaches, false Stories, and malicious Insinuations with our controversial religious Pleadings. That I may avoid the envy of descending to Particulars, I leave my Observation, as it is propounded only in general, being satisfied that free impartial Considerers will soon perceive its Truth ; and as to those Persons who are less us'd to look into the Reason of things, I will for their sakes cover it with a great Authority : Bp of Sarum's 4 Tracts, p. 185. " If it be said that Error does disturb the Peace and Order of the Church beyond what is to be apprehend-  
 ed from Sin ; Error runs Men into Parties, and out of those Factions do arise, which break not only the Peace of the Church, but the whole Order of the World, and the quiet of Civil Society ; whereas Sin does only harm to those who are guilty of it, or to a few who may be corrupted by their ill example : To this it is to be answer'd, That Sin does naturally much more Mischief to Mankind than Error. He that err's, if he is not immoral with it, is quiet and peaceable in his Error ; therefore still the greatest Mischief is from Sin, which corrupts Mens Natures thro its own Influence. And the Mischief that Error does procure, arises chiefly from the Pretensions to Infallibility, or something that is near a-kin to it : for if Men were suffer'd to go on in their Errors, with the same undisturb'd quiet that they have for most of their Sins, they would probably be much quieter in them ; since Sin of its Nature is a much fiercer thing than a point of Speculation can be suppos'd to be : but if Men apprehend Inquisitions or other Miseries, upon the account of their Opinions, then they stand together and combine for their own defence ; so that it is not from the Errors themselves, but from the Methods of treating them, that all those Convulsions have arisen, which have so violently shaken Churches and Kingdoms.

I quote no other Author, nor no more from this to the Purpose before me, purely to avoid being tedious ; but there is that plenty of concurring Testimonies obvious to be collected from the printed Discourses of the most eminent of our Ecclesiasticks, that hardly a considerable Man of any order can call for the Sword of the Magistrate to punish Differences of Opinion in Matters of Faith, but he must do it in defiance of his own Conscience, as well as the Laws of the Land. I lay it down then, not only for a very certain, evident, but also for a generally con-  
 fess'd

self'd Truth, that it is always a Vice, more or less artificially conceal'd, which prompts religious Disputants to fight the Lord's Battels with angry Noise, and fiery Words, and flaming Censures, that Thunder and Lightning of theirs, which does more Mischief than all the Artillery of Nature from the stormy Sky, or the sulphureous Caverns of the Earth.

And now there's no avoiding the Inquiry, Whether the Unitarians or their Adversaries, or both, have manag'd their Disputes with any of these unjust and unbeseeming Methods. It is urg'd hard upon the Unitarians that they have ridicul'd the venerable Articles of the Christian Religion, and spoke disrespectfully and contemtuously of the most eminent learned and pious Fathers of the Church: for proof of the first Charge, the Story of *Dulcinea*, and one or two Passages more; of the second, the two Tracts, call'd, *Considerations of the Explications, &c.* are much insisted on. But methinks what the Unitarians say for themselves in their own Defence, is weighty: as much of it as has been communicated to me, I will set down, and add what more is obvious, and may be justly added; but for the evener Thred of Discourse, I offer both the one and the other as from my self.

I have scarce met with that Person who has read the *Considerations*; but confesses, those two Tracts may pass for Models of elegant, proper, and decent Writing, in the controversial way; and I was amazed that two Reverend Bishops should think themselves affronted or disrespected there; for my part I know not how a greater Diference could have been paid them, unless they had been honour'd as inspir'd and infallible Interpreters, and worshipp'd with Mr. *Edwards*'s gross Flattery, which hal-lows their Names, and makes them signify *profound Learning, and solid Religion*. The severe Virtue of one of the old Romans, would have resented this as a Libel: But however Mr. *Edwards* vouches his elevated Compliment with a solemn Assveration, "Without the least shew of Adulation it may be most truly said, that your Name is now not so much the Name of a Person or Family, as it is the Name of profound Learning and solid Religion. He that makes no conscience of such Strains and such Vouching, tho to a Bishop very Learned and Orthodox, would have bated nothing had his Patron's Merit been no greater than his own. But I digress — The briskness and saltiness in those two Tracts, the *Considerations*, has nothing that is personal, nothing that reflected on the Persons of their Lordships, or of any other Antagonists: it is no more than is allow'd to all Writers, that their Books may not nauseate an ingenuous Reader, or weary and tire the more Delicate by a continued Chain and Course of severe and close Reasoning, like a high

Tragedy, without any Interludes of Musick and Dancing. And perhaps if their Lordships had leisure to look into their former controversial Writings, when they were engag'd with other Adversaries, they might find that themselves had us'd as much Liberty as here they condemn. A long deduced Narration of Argument upon Argument, naked Argument, without pleasing turns of Wit, or well-suited Ornaments of proper and manly Rhetorick, is a very dry Busines, of which their Lordships have been so sensible, that when I was a young Fellow, I us'd to read their Writings for my Pleasure as well as my Profit ; and I will undertake to prove that in the controversial Discourses which they have publish'd in Print, whether against Papists or other Dissenters from the Church of *England*, they have us'd the Persons of their Adversaries more disrespectfully and contemtuously than it can be pretended the *Considerer* has us'd them ; so that were their Charge against the *Considerer* just, they ought to forgive him for their own sakes. It is a good Spanish Proverb, If a Man's own House be made of Glafs, he should have a care of breaking his Neighbour's Windows.

But that which is aggravated most invidiously against the *Considerer*, is, the manner of his Reply to the late Archbishop ; to expole which the Bp of *Worcester* repeats what he pleases, without its Dependance and Connexion, and then pronounces, *Pref. p. 54.* " The plain meaning of " all this is, that the late Archbishop was a *meer* self-interested Man. But if this be not the plain meaning, no, nor the meaning plain or obscure ; then the *Considerer* is falsely accus'd. I will lay the matter before the Reader. The *Considerer* begins his Answer to his Grace the late ArchBp, with an Apology for his undertaking to answere so many Men of the first Order in the Church, eminent for real Worth and excellent Learning : He expresses a particular Diference to his Grace, as he ought, above all the rest. He then declares the Motives which perswaded him to answer ; this being done, that his Caufe might not lose by the Meannels and Obscurity of his Person, he ingeniously notes, that in the Commonwealth of Learning, there's no regard had to Titles of Honour ; wherefore if he has prov'd his Point, it avails his Opposers nothing that they are great Pensioners of the World, biaſ'd by Rewards, and Aws. It will indeed hence follow, that the *Considerer* did mean that in his Judgment, the Honours and Profits enjoy'd by the ArchBp, might have some influence on his mind to hinder him from discerning plainly the state of the Question, or freely speaking his Mind : but this can never be made to signify that the ArchBp was a *meer* self-interested Man, but by such a Figure as makes the Name of a Learned and Religious Person truly signify *profound Learning*

*Learning and solid Religion.* 'Tis not the most uncommon thing in the World, for good Men, in great Places, to be influenc'd sometimes and in some things by self-interest ; but a meer self-interested Man is one who is wholly govern'd by self-interest, whose Opinions alter as his Interest does, whose Stile accommodates it self to the Changes of Times, and the Steps of his own Advancement. But tho I am satisfied that the *Considerer's* Words do not reflect on the ABp. so injuriously as the Bishop of *W.* would perswade, yet I think it had been better that they had been unsaid, for they are off from the Argument, unbecoming, and best excus'd by observing, that none of all his Antagonists but has more to answer for upon this account than he.

As for that Charge of ridiculing the Articles of the Christian Religion, the Unitarians stand upon it, that they are perfectly innocent ; only they acknowledg that they have wrote satyrically against the Heathenish Error of the Realists : but they hope they may be forgiven their Endeavours to put Tritheism to open Shame, especially because they never will'd to see it hang'd or burn'd.

I have now noted what may be justly pleaded on behalf of the Unitarians, to acquit them from the Guilt of an undue management of the Controversy : but there are two things wherein I cannot excuse them ; the first is a piece of Rashnes and Indiscretion ; the second, a Trespass against a distinguishing Precept of the Christian Religion. The Story of *Dulcinea* is pointed not against the Orthodox Doctrine, but the Scholastick Unscriptural Terms of the Nominalists. Now it was a piece of Rashnes and Indiscretion to ridicule those Terms ( how obnoxious soever ) unto which, for Peace sake, they now confess their Consciences could submit. Sure they could not hope that the old Scholastick Terms should be laid aside at their Instance. *George Duke of Saxon* thought not amiss of the Reformation which *Luther* drove at ; but that it should be made at the Instance of a pitiful Monk, seem'd to him insolerable. The Trespass against a distinguishing Precept of the Christian Religion, of which I think the Unitarians are in some measure guilty, is, That when they have been odiously misrepresented, foully calumniated, maliciously expos'd, haughtily insulted, rated, revil'd, and censur'd by this and t'other Adverary, better skill'd at Libelling than Logick, they have not taken it with all the compos'd Firmness of Mind, with all the steddy Patience which the Commands of the Holy Gospel requir'd, and the Example of their blessed Master made practicable ; but when they have been barbarously us'd, have answer'd angrily again. It's true, the worst Returns that they have made, compar'd with what they have suffer'd, may

may seem perfect Courtship ; but if they had never been mov'd from an even Christian Temper when all manner of evil was spoke against them without just Cause, their Labours would have gain'd a still higher Esteem, and perhaps have been handed down to late Posterity, as the most absolute Patterns of a dexterous and able, pertinent, close, and just Management of Controversy.

I should now examine how the Controversy has been manag'd by those Authors who have oppos'd the Unitarians, whether upon the Principles of Tritheism, or upon a misunderstanding of one another about certain Terms of Art which admit divers Constructions : But I am really afraid of examining this, well knowing that I should meet abundance of Unchristian Matter, not capable of any favourable Representation. Should I but shew how they have treated one another, the impartial Reader would certainly say, that the Unitarians ought to sit down content under the Injuries which have fall'n to their share : and therefore I hope these Authors will give me leave to pass them over [ all but one, who has distinguish'd himself by peculiar Antichristian Excesses ] with this general, not harsh Censure. In some of their Writings there appears much Learning ; so much Learning, that it runs into Confusion ; such Confusion, that tho' you may perceive whom they love, and whom they hate, yet you cannot easily divine what Opinions they are for or against : in others there are to be met better digested Learning, and a strong Vivacity of Wit. This Man despairs of solving the Difficulties he meddles with, but honestly hopes, that one time or other a lucky Interpreter will rise, that presumes he has started a Notion which *seems to give some light to help to form some general Idea of Matters in question* ; but among them all, there's little or no Christian Moderation and Temper. Yet if these great Persons had confin'd themselves to close Reasoning, and left the zealous angry part to Mr. Edwards, their Cause would not have suffer'd for want of calling Names. That worthy Author's Book, entitl'd *A brief Vindication of the fundamental Articles of the Christian Faith*, is such an entire piece of Railing, that no Rabshake before Christ, nor Lucifer since, ever equall'd it. 'Tis wrote too all in the Strain of *Bombo-machides-Clunisfaridy-Sarchides*, Great Neptune's Grandchild : I vanquish'd the stupendous Giant *COL*, sprung from the prolifick putrefying Gore of the odious Leviathan ; we fought on *Altercando's* Plains, where *Lana Caprina* has so often committed Fools and Philosophers together, I push'd hard at first ; in vain the mighty Monster roar'd, in vain disgorg'd his poisonous Replies : for now collecting all my Powers into one impetuous Volume, I pour'd in upon him 500 bald Reproaches,

Conundrums, and Blunders innumerable ; and to perfect the glorious Work, I murder'd his Fame, but that, with some few trifling Stories, two malicious Witticisms, and one lewd obscene Allusion. I ruin'd the whole *Posse* of the Unitarians, struck their chosen Champion dead, that Champion that was cull'd out of the whole Host, and was himself an Host, or else he had not been a Match for me ; yet him I confounded only with some Scores of Perversions, and a few bolder Falsifications of Authors. I chain'd the Rector of *Steeple* to the Carcase of old *Malmesbury* ; like another *Mezentius*, I clap'd them together, *Componens manusque manus, atque oribus ora* ; And thus I made an One-Article Christian stink alive.

The wonderful Book, full of these Strains, borrows all the Credit which it can from an University-Licence. This calls to my Memory an Observation formerly sent me by a Friend. The Spanish Clergy have the Reputation of learned and judicious Divines all over *Europe* ; not that they really excel those of other Countries, but because the Pride and Gravity of the Nation takes a particular Method which procures them this Fame : they will not suffer every splenetick Trifler to scandalize his whole Order, by publishing his passionate Ignorance or Weakness to the World from the Pres ; they absolutely refuse to license any but very good Books. By this Policy of theirs, a Spanish Divine is become but another Phrase for a very learned and judicious Divine. This is a dexterous way of raising a vast Reputation to a Community from a small stock of Merit : our Universities might make their Advantage of it, but if they are for setting all hands to work, then Mr. *Edwards* ought not to be deny'd his humble Request. But this notwithstanding, I will say somewhat for his *Brief Vindication* ; that is, If it had not been for one thing, it might have repaid the Kindnesses of the Licensers : for if all that part of it, which was meant for reasoning, had been downright railing, and the railing part reasoning, perhaps the reasoning would have been weak, because his Head is disorder'd, but the Book would have been a very civil Book. But indeed as it is, I defy all the Hereticks in Christendom, and all the Atheists in the World to write any thing so wicked and unchristian. I reserve the Consideration of Particulars, till he publishes such another Book ; for I reckon, that tho' he has in all manner of evil-speaking far out-done Hereticks and Atheists, yet 'tis not impossible, but that having succeeded so strangely in this unchristian Sally, he may adventure again, and out-do himself. But as for the Unitarians, if I were fit to advise them, they should never concern themselves any more with this Author. Mr. *Lock*, and Mr. *Bold* are in equal Prudence oblig'd to let him rail on.

There's

There's a Story in *Plutarch*, the Substance of which I remember, but the Book I have not by me; some Strangers from *Chios*, debauch'd lewd Fellows, full of Wine and Madness, vomited in the Court of the *Ephori*, the chief Magistrates of the City, nay, and did something worse in the very Chairs of State. Inquiry being made after the shameless Offenders, and Information giv'n in, every one expected to have seen them severely handled; but the *Ephori* contented themselves with ordering their publick Crier to proclaim, That the Gentlemen of *Chios* should have leave to be as filthy, impudent, and wicked, as their wretched base Natures would, prompt them.

I shall have absolv'd my Design, when I have added what occurs to my Mind concerning the proper way to remedy the Mischiefs which have happen'd from the Controversy, and to prevent farther. One would think it were easy to remedy such Mischiefs, and to prevent the like for the future, because in the controverted Points themselves, there is so fair and full an Agreement between the Orthodox Nominalists, who are the Church, and the no less Orthodox Unitarians. Eager Disputants seldom convert one another; but many times, after long Dispute, discover that they rashly fell out, and that there was no material Difference between them. Thus it is in the case before us; but then a very odd thing happens upon it; for the Parties are like to fall out again, because they fell out before for nothing. I am inform'd, that some angry Nominalists threaten to call the *Considerer* to account, for giving the Occasion of the Quarrel, and protest that they do not mean to be trick'd out of the Punishment of Heresy by a Turn of Wit. So the *New Justice* (if I remember right) in one of Old Ben's Plays, upon every Rap at his Gate he bid his Clerk run, and bring the Malefactors in, that he might draw their *Mutinies*. What! no Malefactors yet? *O Tempora!* *O Mores!* But I thought it had been the Office of a Minister of the Gospel, to preach the Mercies of God in Christ, to teach, to exhort, to declare God's Judgements against Sin, not to execute them; to win Men to God, not to send them to the Devil; for God reserves the Execution of Vengeance, to himself, and therefore allows the Civil Magistrate no coercive Powers farther than to preserve the publick Peace, which is uncontestedly prov'd in that admirable, strong, clear, and convincing Tract, entitled, *An Essay concerning the Power of the Magistrate, and the Rights of Mankind in Matters of Religion*; for which the learned Author deserves a Statue in every Kingdom and Commonwealth upon the Face of God's Earth.

No Men can be in love with ill Usage, and therefore the Unitarians demonise them. That they were always persuaded that they had these two ways to prove their Doctrines Orthodox, 1. The Suffrage of Reason; 2. The Testimony of Scripture; but now they have a third, the Authority of the Nominalist Unitarians, and they are resolv'd to make the most of it. They like the Doctrines they have always taught never the worse for their being reasonable; they are tenacious of them, because they are Scriptural; and not a little pleas'd to see, that the Nominalist Trinitarians have expounded the Articles of the Ch. of England to the very same purpose. Would the latter recant their Expositions, which are Unitarian all over, I would not ensure the former *neg. & reas. neg. pars.*, nor from the Guilt, nor from the Punishment of Heresy: but as the case stands, they have but one thing to answer for, and that is, affronting some receiv'd Terms of Art; for which Offence, to say the truth, they have giv'n but little Satisfaction; for still they prefer Scripture Phrases before all other, till they look upon the received Terms of Art as ill chosen and improper, and consent, not to oppose them, only for Peace sake, and not out of any Reverence which they are willing to pay to the Inventions of Philosophick Fathers, or the critical Faculties of subtle Schoolmen. Indeed this Fault, let it be never so much aggravated, will not make out a very honorable Pretence for Ecclesiastical Execution, and yet 'tis the best that can be had, unleis the *Persecutors* should chance to light upon the arbitrary Device, of taking upon them not only the Interpretation of the Articles of the Church, but also of the Writings of the Unitarians. By this means indeed the Unitarian Writings might chance to appear Heretical, that is, unless the *Persecuted* should fall into the Humour of appealing to all impartial and unprejudic'd Persons, whether the Writings of the Nominalist Unitarians be not as obnoxious as theirs, and altogether as much at the mercy of an Interpreter. And perhaps there be, that think the World has been troubled too much by them both, and that neither ought to be forgiven, unleis they first forgive one another; and I am strangely deceived, if I cannot name the Instances, which duly consider'd, recommend to them both so much Humanity.

The Nominalists are safe from the Unitarians, not only by the Unitarian Principle which disavows Persecution, but also because of their PauCity; nor can their Abilities make them formidable; for, as a great Man notes, their Adversaries are their Superiors both in Wit and Learning: and the Unitarians ought to be safe from the Nominalists, not only be-

cause the Doctrine of them both is one and the same, tho their Language sometimes varies, but also for those many cogent Reasons which are to be met with, in the *Essay* above cited, and in the Letters for Toleration; which I presume will have their influence on both Nominalists and Realists, as many of them as are men of Virtue, true Piety, and Christian Moderation; but as for such furious Inquisitors as Mr. *Edwards*, and Mr. *Peter Brown*, I reckon they are so very passionate, that they are utterly incapable of attending to sober Reasoning from plain Christian Principles: therefore I will tell them a Story, which perhaps they may have read in their younger days; and that it may not be thrown away upon them, I will be at the pains of application. *Pyrrhus*, Prince of *Epirus*, an ambitious Politick Captain, made use of one *Cyneas*, a sensible witty Man, in the conduct of his weightiest Affairs. This Person one day accoll'd his warlike Master after this manner: The *Romans*, Sir, against whom we are arming, are a hardy valiant People; but if the Gods should prosper us, how shall we use our Victory? Why, said *Pyrrhus*, when we have beaten the *Romans*, we shall presently be Masters of all *Italy*. And how shall we govern our selves then Sir? Then Sir! why then *Sicily* holds out her Arms to receive us, a fruitful Island, a noble and an easy purchase. Very probable; and what! shall the possession of *Sicily* put an end to the War? O Friend! says *Pyrrhus*, we must not throw away the Opportunities which the Gods put into our hands. We are next bound for *Lybia*: and then *Carthage*, proud, populous, and wealthy, is ours: and by that glorious Conquest we shall become powerful enough to subdue all *Greece*. The subtle *Cyneas* still plied him with the Question, What are we for next? At last *Pyrrhus* replied, Then we'll live at Ease, spend our days in Wine and Mirth, and nothing shall employ our Thoughts but the ways to vary and heighten our Pleasures. When *Cyneas* had brought his unwary Master to this point, he turn'd short upon him, and ask'd, What hinders us now from living at Ease, without dispossessing others of their Rights, and hazarding our own Fortunes? Instead of running all these Risques, we may even now sit down and sing, O be Joyful.

Now to my Application. Mr. *Edwards* and Mr. *Brown*, furious Dealers in Polemic Squabble, ambitious both to spread their Empire wide over Conscience, were one day in Consult, how to remove the Obstacles that stood in their way. The methods they agreed on, were, to restrain the Press for fear they should lose by disputing, to censure what they do not

not understand for fear there should be Heresy in't, to set up an Inquisition, to jail the suspected of Faith erroneous, and burn the avow'd Dissenter. Their first Process they determin'd to direct against a handful of Men, of late known by the Name of Unitarians, in contradistinction to some Ecclesiasticks professing to believe and worship three distinct Infinite Minds. Dr. *Christian Embulus* was their Chancellor, whom they requir'd to prosecute the aforesaid poor Men with the utmost Rigour. This *Christian Embulus* represented to them that the Unitarians held no private Doctrines, different from what were taught by our most Orthodox Prelates; that they were Men of some Learning, untainted Probity and good Sense; but if it was irrevocably decreed, that they were to be utterly rooted out, he humbly desir'd to know whom he was to fall upon next: Why! said Mr. *Edw.* and Mr. *Br.*, when we have once dispatch'd these malepert Unitarians, we shall become formidable to all the Bawlers against Priestcraft, who now despise us, and need not be afraid to attaque the *Quakers*; of whom the largest Division, the *Foxians*, who are the ruling Party, are meer Deists; they are a numerous and politick People, the Scripture is to them a dead Letter, the Rule of their Faith is the Light within them, that is, meer natural Reason; and they have an odd way with them, instead of guarding their own Doctrines, they attaque ours; so 'tis absolutely necessary to ruine this Sect: It may be done by Fines, Imprisonment, Death if need be, or merciful Banishment; What matter if the State lose by it? better be without them and their Effects, than plagu'd with their Heresy. *Christian Embulus* seem'd to acquiesce, but desir'd to know of his Masters, whether they should have any more need of him: O Dear Friend, replied they, when God has blessed our Zeal so far for his Service, we must not give over so; there are two Sticks, so they call themselves, *Presbyterians* and *Independents*, crooked Sticks both, who cudgel one another when we let them alone, but not enough to the purpose; these Sticks must be burnt, both burnt, for they will not bend to decent Discipline; and by that time we have consum'd them to Ashes, all the little crawling Sectaries will fall down and worship as many infinite distinct Minds or Essences as we please, or one such infinite Mind in Language that signifies Three. *Christian Embulus* was again at his Question, and when all the World conforms, What then? Then Man! replied the bold *Dumaurier*; why then we'll live like true Christians, none of our Communion shall be suffer'd to indulge himself in Prophanies and Immorality; we'll show Mercy, and do Works of Charity; we'll diligently preach

preach the holy Doctrines of the Gospel, and honestly practise them our selves; so that the Church shall become a Heaven upon Earth. When *Christian Eubulus* had brought his zealous Masters to this point, he put them the hard Question of all; Why can't we live like true Christians now? Why cannot we now discourage the Prophaneſ and Immorality of the Members of our Communion? What hinders us now from being fervent in Prayer, diligent in preaching the Gospel, and exemplary in our Lives and Conversations?

When one is got into Stories, especially by the Parlour Fire in a Winter Evening, there's no end of them; but if the Reader will forgive me, I will puniſh him but with one more, and it shall be as short as he could wiſh. *Bareley* in his *Icon Animorum*, tells us of a Father and his two Sons who excommunicated the whole World, and confiſd the Church within the narrow Pale of their own three Elect Persons; within a few days the hopeful Boys excommunicated the old Man, and not long after they excommunicated one another. Suppose now the Church of *England* should convert or confound the Unitarians, the Quakers, the Presbyterians, the Independents, and every little Philadelphian Society; nay, and Popiſh Recuſants also, tho that's a ſwinging Suppoſition: is all like to be Peace at home within her own Body? no ſuch matter, the Quinquaſicular Controversy will ſet 'em together by the ears among themſelves; Mr. *Gaillard*, and the *Growth of Error* have already deciſi'd open War againſt all Churchmen of the Arminian Perſuaſion; for want of a Bone, the Theory of the Earth will make a boſſle among them; and for ought I know the Royal Society may make ſome Discovery in Nature, that may be Heresy in Religion: but to mention no more, the Unitarian Controversy it ſelf shall live among them as vigorous as ever; Dr. *Sherlock* will never forgive Dr. *South*; nor Dr. *South*, Dr. *Sherlock*; the Nominaliſts will never leave till they have run down the Tritheiſts; the Tritheiſts with their laſt Breath will revile the Nominaliſts for Sabellians and Socinians: ſo that in ſhort, if the Church will have no War without her Pale, she muſt have one within; wherefore I would advise every one to make living like a good Christian his Buſineſs now, and never be troubled at the Diſputes which are ſtirring, of which there's like to be no end, let the preſent Diſputants that have the worſt on't, by reaſon of their iſteſſour Nu‐mbers, be run down, hang'd, or burnt, or not.

I conclude with one word of Advice to the Unitarians, i.e. that they would give over the Dispute; I know they are Men of Conscience, and have, within the Bounds of Moderation, been zealous for the Truth, but that will not suffer, tho' they are silent; the Learned and Excellent Bishops of Worcester and Sarum, Dr. South and others are able and forward enough to defend it against all the heathenish Opposition of the Tritheistick Tribe.

---

*F I N I S.*

---